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The UNITARIAN

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A COMPREHENSIVE PIETY.

A SERMON BY REV. JOSEPH H. CROOKER OF HELENA, MONT.

"The truth shall make you free."—JOHN viii. 32.

"Keep thy heart with all diligence, for out of it are the issues of life."—PROVERBS iv. 23.

"Ye see, then, how that by works a man is justified, and not by faith only."—JAMES ii. 24.

To the great Aristotle thought seemed not only the divinest attribute of man, but also the source of his purest joy. He wrote: "Since the intellect is the noblest thing within us, therefore, as far as contemplation extends, so far does happiness; and whoever have more capacity for contemplation (or intellectual activity) have more happiness, so that the energy of the Deity, as it surpasses all others in blessedness, must be contemplative (or intellectual), and therefore of human energies that which is nearest allied to this must be the happiest."

And the Brahman of India, in his forest seclusion, meditating on the deep meaning of the mystical term *Om*, as the symbol of the transporting thought that the human spirit is of the same essence as the Infinite Soul, is a striking illustration of that religion of the head which Aristotle described. In him we have pure speculation turned toward the Divine Mystery,—Inner Life,—without any external human manifestation in service or helpfulness. In his life all social duties are ignored, and every contact with outward realities is broken. It is a religion where altar, priest, and sacrifice are pure thought,—a piety of abnormal reverence, where devout contemplation becomes almost a selfish passion, a form of intellectual intoxication.

But there are others who find it easier to love man than to search for truth. They seek to establish the kingdom of heaven by compassion rather than by contemplation. Their ideal and spirit of life are well expressed in these lines of our sweet singer:

"O brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there.
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer."

And some of the legends of the mediæval saints picture for us the very incarnation of infinite compassion, particularly that of Saint Benedict, to whom our civilization owes so much, and especially that of Saint Francis, whose tenderness was so urgent and comprehensive. These legends bring before us a character that is the embodiment of an all-embracing love. The personality described is all emotion. There is boundless sympathy for sinners, profound pity for unfortunates. Life itself is one mighty current of tenderness: religion is one prolonged exhibition of brooding sentiment. There is no intellectual discernment, little rational power, slight practical sense, imperfect moral discrimination, but impassioned good will for all and forgiveness for every one. Here we have a religion of the heart, overflowing in tears for the distressed, in yearnings for the wayward, and in blessings for the neglected.

Besides these there are others who live nearer to the practical tasks of the passing day. They cannot soar on wings of venturesome speculation to the empyrean of abstract truth. They have no gushing fountain of tremulous emotion which spends itself in tears and sympathetic speech. But they have a clear eye for the grim necessities of life, and a brawny hand ready to work. They make no theories; they indulge no fancies; they dream no dreams; they pay little attention to sentiment. But they stand guard over the humble sanctities of our common life. They know how to obey and toil and suffer; and to them honest deeds are symbol and sacrament. Their piety may seem very cold and commonplace, but it is the piety of those craftsmen whose handiwork makes the world secure and habitable. Without pretense or profession, with no ecstasy of worship or flame of enthusiasm, they simply desire to do something, and also to do it well. And their rule of life was written out in Gothic speech in the words put by George Eliot into the mouth of Adam Bede,—a typical representative of these practical coworkers with God: "And there's such a thing as being over-spiritual. We must have something besides gospel in this world. God helps us with our hands as well as with our souls. It's plain enough you get into the wrong road in this life if you run after this and that only for the sake of making things easy and pleasant to yourself. It's better to see when your perpendicular's true than to see a ghost." And this practical piety is that which we like to find in the man who builds our house and tills our farm,—the religion of the honest and efficient hand.

And yet all these forms of religion, while excellent in some respects, are imperfect. They are a fractional faith, the religion of only a part of man. The God-intoxicated Brahman dreams his life away, leaving more than one-half of his powers unused and undeveloped, while also leaving humanity unserved and unblessed. The emotional saint, a dwarf on the side of reason, misdirects his energies, while he also debilitates humanity by his excessive good will and indiscriminate charity. The earnest workman, with no overarching ideals and no impassioned moods, becomes at last a mere beast of burden, with no thought beyond the waiting task, and no light of the spirit shining through the dull monotony of his handicraft.

We need a religion of the whole man,—every faculty and power from the body up consecrated to high purposes that simultaneously reach godward and manward, head, heart, and hand working in unison; philosopher, saint, and workman rolled into one symmetrical life,—a comprehensive piety. Thought ought ever to be lighted up by emotion, sentiment ever guided by reason, the hand ever obedient to the ideal. A catholic faith will spring from feeling deep-rooted in that realm where human and divine associate. It will obey and incarnate every truth that rises above our mental horizon: it will flow out in streams of healing and refreshing through manifold ministries, so that our whole being will be ensphered and penetrated with sentiment, thought, and activity.

We need a religion that brings thought into direct contact with facts and encourages the freest use of reason, that satisfies the demands of our rational nature, whose bread of life is truth, and whose natural attitude of worship is inquiry, that gives the soul the broadest intellectual exercise, the richest life experience, and that opens out windows to the light all around the circle of being, thus insuring the largest acquaintance with the universe,—the manifestation of Infinite Power that is everlasting love!

The Brahman, in his forest meditation, breaks contact with facts, and enters an unreal world. And such thought as his, cut loose from reality, is often poisonous. What he grasps as verities are often little more than mere phantoms. Religion must have some greater respect than this for the framework of creation,—the orderly ways of natural providence without which there could be neither security nor sanity. The truth of things must be its altar fire and revelator of duty. So that thought, to be religious, must walk on the stepping-stones of fact; and meditation, to unfold in holiness, must run parallel with reality. There is as much piety in obeying the laws of matter, in their proper realm, as there is in worshipping divine ideals.

Religion ought to encourage the open eye and the open mind rather than dreamy medi-

tation and fanciful speculation; for how can the heart worship if facts full of mystery are not seen? How can the moral law be known and obeyed if facts of history are not understood? And how can pity be felt if facts full of suffering and the inspiration which suffering prompts are not known? The soul must be placed in direct contact with these forceful facts of nature and human life, that they may educate reverence; for facts are the avenues that lead to God. Rational thought conducts the heart to the true holy of holies.

Robust and healthful devotion springs, then, not from mystical speculation, but from personal experience with the stress, toil, and burdens of life. Religion need make little use of the thunders of distant Sinai. It ought rather to appeal to the individual soul, "where towers the mountain of the voice divine." The faith of reason commands: "Listen there to-day! Hear what God reveals in all the light and shadow of these passing hours, and that message obey!" Otherwise: —

"Thou hear'st not well the mountain organ tones
By prophet ears from Hor and Sinai caught,
Thinking the cisterns of those Hebrew brains
Drew dry the springs of the All-knower's thought;
Nor shall thy lips be touched with living fire,
Who blow'st old altar-coals with sole desire
To weld anew the spirit's broken chains."

The best religious policy, not alone for the cultivated, but for the uneducated, is that which both asks and insists that man possess not an historical and second-hand faith, but a personal and immediate consciousness of divine communion and human responsibility. The stanchest and most efficient piety is that which a man has thought out for himself amidst the unfolding experiences of life. The spiritual certainty which equips for heroism and administers healing in days of distress is that which has come through a personal handling of the great verities of life. Such a faith has a solid basis in reality; and it is able to discern what is practical, enforce what is needful, and confer what is comforting.

And a religion that thus seeks to satisfy man's intellect will have catholicity of aim and method. The holy catholic church is not where traditional authority resides, but where the soul blossoms into the most comprehensive love. This religion will encourage thought to range through universal history for facts which illustrate and enforce moral law. It will command, Gather your bread of life from Scriptures that throb with yearnings for holiness and from all lives that have been true and merciful. It will lead seekers of the light not to build a tabernacle by Galilee alone, but to pass on into Egypt and Persia and India; for he who knows only one religion does not fully understand even that one system. It will train men in a cosmopolitan appreciation of the nobility in all systems, so that they will never belittle other faiths in order to exalt their own; and it will cause them to rejoice in finding something in the Parsee superior to the English, and something in the sermon of Buddha which the Epistles of Paul lack.

This comprehensive spirit will make man feel at home everywhere; and the riches of knowledge and inspiration gathered from the wide, unfenced fields of God's providence will enable him not only to walk more surely in the way of life, but also to triumph more largely in his ministries of love. And, best of all, it will enable him to break the bars of his prison, and come forth from tradition and superstition into gladsome liberty. He will never be obliged to consider such questions as these,—"Is this discovery contrary to the creed?" or "Is this fellowship contrary to church discipline?"—the first, a disloyalty to truth; the second, a crime against humanity. A religion made free by the perfect love of truth and by supreme confidence in reason will create an appreciative eye for all revelations, and gratitude for every new vision of human worth. And there is joy unspeakable in this ideal hospitality of the soul,—this freedom to welcome all truth and honor all saints.

A man as intellect ceases to be religious when he neglects or refuses to reason freely upon all the topics of religion, because he then closes the eye that was given him to distinguish truth from error. The misuse of any power or faculty, from organic function to intellectual process, is impiety. It is as irreligious to disobey reason as to resist the conscience or cripple the hand. A man as a living soul is most religious only as he outgrows the imperfect and the immoral in the continuous appropriation of

the divine life and the progressive realization of his spiritual possibilities. The reason that links us to God must be free, in order that we may become God-like.

"I say that man was made to grow, not stop:
That help he needed once, and needs no more,
Having grown up but an inch by, is withdrawn;
For he hath new needs, and new helps to these.
This imports solely, man should mount on each
New height in view; the help whereby he mounts,
The ladder rung his foot has left, may fall,
Since all things suffer change save God, the truth.
Man apprehends him newly at each stage,
Whereat earth's ladder drops, its service done;
And nothing shall prove twice what once was proved."

The best and safest religion, then, is that which trains man to honor and use his reason. It will hide behind no mysticism, lead no one into the dark, and impose no bonds of credulity. It will make no appeal to prejudice, passion, or fear. It will indulge in no assumptions and use no external authority of text or rubric to override the private understanding. It will put no screen between the intellect and truth, no restraint upon the spirit of discovery, no obstacle in the path of progress. It will place every one on the highway of humanity rather than in an ecclesiastical paddock, the key to whose lock some priest holds. That religion which makes most powerfully for the advancement of mankind enthrones the individual reason, and the perfect man will have an absolutely rational piety.

"Nothing that keeps thought out is safe from thought;
For there's no virgin-fort but self-respect,
And Truth defensive hath lost hold on God."

The religion which thus respects the intellect will satisfy the heart. We must know the truth to worship truly. We must be able to think accurately to exercise sympathy wisely. To reason and to worship are not antagonistic, but harmonious functions of the soul. The eye must open and see before the heart can wonder and pity. We all understand that the office of religion is especially to create motive power, to awaken the impulses which carry one easily through the work of life, to kindle the aspirations that make the upward way a joyous flight rather than mere task-work. But though religious culture pertains to the emotional nature, where the springs of action lie, nevertheless the right conduct of the intellect is as religious a duty as the right display of feeling; and, while reason cannot create sentiment, only reason can decide what is the best use and noblest quality of sentiment. And we need have no fear that the heart will be chilled when the mind sees a new truth. A newly seen flower never paralyzed the love of beauty, nor a freshly discovered star the sense of awe. The devout spirit is both joy and strength; yet facts, whether found in ancient Scriptures or discovered by the spectroscope, are the fuel by which its flame is fed. Humane aspirations are indispensable, but historic truths and sublime personalities make the climate which forces their growth. An active sympathy is necessary, but only an experience among pitiful faces and touching scenes can create it. The heart is evermore filled from the fountain of truth, and discovery keeps up the old altar-fires by new mysteries.

We need, it is often said, and truly said, a religion that will give us the mood and temper called spirituality. Now, spirituality is the opposite of superstition, selfishness, and animalism. A gorgeous ritual, which simply attracts the eye, but does not move and chasten the heart, is not spirituality. A desire for the crown and robes of a luxurious heaven is not spirituality. A perfunctory observance of elaborate forms is not spirituality. The belief in a dogma upon the authority of another is not spirituality. A noisy revival with its profanation of sanctities and appeal to fear is not spirituality. And, surely, a life devoted to mere pleasures or the worship of the material to the neglect of the moral is not spirituality.

A spiritual man is one who puts the soul above the flesh, who chooses inner life rather than worldly glory, who devotes himself to the humane and enduring interests of mankind, who sacrifices himself for others, who has faith in the supremacy of the moral sentiment. Spirituality is such tenderness as that displayed by Florence Nightingale, such confidence in justice as that exhibited by Abraham Lincoln, such pure devotion as that breathed forth by William Ellery Channing.

A spiritual religion is one that makes man actually feel reverence for God, yearn for moral perfection, and love his distressed and wayward fellows. A religion is spiritual when it puts more emphasis on living communion with the Father of us all than upon a metaphysical dogma about him, when it lays stress on the life which Jesus lived rather than on the blood which he shed, when it confers the heavenly disposition rather than a desire for celestial glories. That, then, is a spiritual religion which adds sympathy and earnestness, by whatever forms and agencies, to any man's heart, and teaches him that to put a truth into the mind and a joy into the soul of another is the real and only sacrament.

And a church, to cultivate spirituality, must place love above dogma, truth above tradition, deeds above rites. It must rate pity higher than conformity; it must plead for loyalty to ideals more than for obedience to authority; it must value righteousness rather than formality as the chief aim and test of piety. It is often said that there can be no genuine spirituality without elaborate ceremonials, which, it is claimed, are as necessary to the growth of the emotions as bark to a tree. But a tree that is principally bark would not be either strong or valuable. The most important thing is the vital sap out of which the bark is made. If we have that in abundance, the bark will take care of itself. This vitality, if left free, will create all needful forms. No ordinances are needed to create domestic love. Natural and informal experiences develop and sustain that home-passion, which fashions its own modes of expression as occasions arise. Likewise, the only forms that are needed to secure and impart religious spirituality are those natural methods of self-culture and beneficent helpfulness which the necessities of experience readily suggest, and which inner life assumes as circumstances require. These religious forms ought always to be fluent, and they ought always to be held subject to the religious spirit itself. Otherwise, such forms become mere formalities, and so destroy spirituality. A method by which the heart is stirred to devotion and compassion, an exercise by which the mind is instructed and inspired, an act into which the soul pours its consecration and enthusiasm,—these are the real sacraments which create and convey spirituality.

In this connection we must make a broad distinction between religion and dogmatic theology. Religion is a supreme sentiment, passing into action and organizing itself into character. Dogmatic theology is a system of opinions respecting theoretical topics which are wrought out by the speculative intellect. Religion is motive power: theology is dogmatic statement. Religion is heart life: theology is a logical scheme. Religion deals with matters of duty: theology deals with mysteries. The voice of religion pleads for holiness: the voice of theology insists upon conformity of belief. The end of theology is correctness of faith: the end of religion is correctness of life.

Religion is the reverence that is actually felt for God; theology, at best, is a definition formulated respecting God. Religion is earnest repentance of sin, which faces man Godward and binds up the bruises inflicted: theology is a speculation about the origin of evil. Religion is the sympathy which reaches out a helping hand to save humanity: theology is a formulated scheme of redemption. Religion is the hope of immortality that clothes our daily task with vast interest and radiant beauty: theology is a fanciful calculation respecting future probation. Religion is the love of Jesus which lifts us into likeness of life and equips us for a Messianic mission: theology, as usually construed, is a discussion of the supernatural rank and ministry of a mystical Christ. And, while the heart needs the cooperation of the intellect, it is not enriched by dogmatic theology, Trinitarian, Calvinistic, or Arian; for the true service of reason to piety does not lie in the direction of speculative theories, but in the presentation of practical truths and the multiplication of ideal resources with human values. Religion needs the aid of clearest thought, not in the line of dogmas, but in the intellectual furnishing of the soul and in the incarnation of its human purpose. Here is this truth to learn and live, this moral obligation to be kept, this stricken brother to relieve.

And this religion of the alert mind and the full heart will find expression in the active hand. When the eye sees and the heart feels, then the hand will build the re-

public of God. Inner life is indeed salvation, but the spirituality within must be manifested. The divine order is arrested before the fruit is ripened, unless the truth seen becomes truth incarnated and organized in personal ministries and corporate institutions. The principles of sanitation yield no blessings to mankind until they are incorporated into the private habits and public administration of a community. The great truth respecting temperance bears no fruit of joy and nobility until, felt as a commanding duty and supreme blessing, it is made an essential and continuous element of our life. The providence of God is not fulfilled until what has been discovered becomes organized in character. The sympathy felt must pass into expression through works of relief and works of comfort before the divinest law of life is obeyed.

How unattractive is that intellect, however masterful, which, stored with knowledge, makes no public and beneficent use of its riches! How ignoble is that heart, however free from positive vice, which, responsive to the harmonies of worship and luxuriating in æsthetic sentiments, is mute in a world that needs to be cheered and idle in a company that waits to be served! How barren is that life which, uninspired by any generous enthusiasm that takes man out of himself into self-sacrifice, is spent in the narrow pursuit of private gain or personal ease! To make others see the vision from the heights that has gladdened us, to share our thought and aspiration with the multitude in multiplication of our joy, to be abroad in the world as a spirit of helpfulness,—this is complete salvation.

SELF-RELIANCE.

In that great battle of the ships that day
When Hector, raging, fought the Greeks with fire,
And Ajax, seeking new hate to inspire,
Cried out amid the horrors of the fray,
"In your own hands your fate," and showed the way
To deal with foemen in his godlike ire:
So every day the Power that leads men higher
Cries to them, when defeated: "Rest, nor stay:
Your fate is in your hands, no help is nigh.
Hear Hector call, and know his brands are near."
So doth it nerve our souls with fierce despair.
We look no more to gods fighting on high:
We close the ranks, clutch javelin and spear,
And rend with victor's shouts th' empurpled air.

Hattie Tyng Griswold.

A YOUNG SOLDIER-HISTORIAN OF ITALY: EMILIO DANDOLO.

I.

Among the many views of the great panorama of Rome, the one most likely to be remembered is that from the Janiculum, perhaps the most interesting of all the Seven Hills.

Passing through the maze of narrow, winding, quaint, and characteristic streets bordering on the thick, yellow Tiber, and crossing the Ponte Sisto, we enter the Trastevere, and soon gain the foot of the long, gradually rising slope which the Roman of to-day calls Il Gianicolo.

There is much to make one love to linger among those remote, suburban lanes, now perhaps strolling into some dimly lighted old church, like that of Santa Cecilia in Trastevere, and then passing beside some disused monastery, transformed into a barrack for the soldiers of King Umberto. But the road before us winds on to the top of the hill (scaled by a steep foot-path, if we choose), where stands the church of San Pietro in Montorio, and that noble fountain, the Acqua Paola, with its white marble walls and basins, pours out its full streams and clouds of wind-blown spray into the sunshine. Beneath us lies the whole stretch of Rome, each tower and arch and dome rising clear and beautiful into the Italian air. Yonder, far away, toward the background of grand hills, we see the broken aqueducts spread out across the plain. To the right is the Protestant cemetery which Keats (himself interred, as all remember, in its older portion, while Shelley sleeps in the newer, beside the Pyramid of Caius Cestius) declared to be "beautiful enough to make one feel in love with death."

The Coliseum stands out prominently, with the three magnificent arches of the Basilica of Constantine and the tower of the Capitol. The Palatine is to be seen, with the ruined palace of the Cæsars, the Quirinal, the dome of the Pantheon, where *Il Rè Galantuomo* lies buried, the Column

of Trajan, countless churches and palaces, Saint Peter's and the castle of San Angelo. Nearer to us, almost at our feet, we catch a glimpse of files of soldiers marching to their barracks yonder, the cheerful music of their band rising on the breeze, carrying our thoughts to the grim days of June, 1849, when this whole side of Rome and the Porta San Pancrazio, not far from us, was a field of battle, with the French bombshells flying through the air.

Of the noble army of martyrs who were then gathered for the defence of Rome and the freedom of Italy, one little group stands out for the student of Italian unity with a special interest. The names of Luciano Manara, Enrico Dandolo, Emilio Morosini, and Emilio Dandolo, are among the foremost of that unforgotten band whom the Italy of to-day remembers to honor when she commemorates her vast army of heroic sons.

Among the crowd of books to be found in almost every public library upon the subject of the liberation of Italy is an unpretending little volume called "The Italian Volunteers and the Lombard Rifle Brigade, being an Authentic Narrative of the Organization, Adventures, and Final Disbanding of these Corps," by Emilio Dandolo. This English edition was issued in London, 1851, the work of a translator, who only signs himself "R. M." The Italian original first appeared at Turin, 1849. It bears a dedication by the author: "To the memory of Enrico Dandolo, Luciano Manara, and Emilio Morosini, who fell in the defence of Rome."

Enrico and Emilio Dandolo were the sons of a Milanese nobleman, descended from "blind old Dandolo" of famous memory. We are not told the relative age of the brothers, but infer that Enrico must have been the elder, he having served as captain in Manara's legion, while Emilio, the future historian of the troop, was by turns adjutant, ensign, orderly, and secretary to Manara, and a sub-lieutenant during the siege of Rome.

As Enrico is mentioned as being " not yet twenty-two years of age" when he fell, June 3, 1849, we are led to suppose that Emilio could then have been scarcely more than twenty, and was probably but eighteen or nineteen at the time of the "Five Days" of Milan, with an account of which he opens his simple, earnest, and most moving tale. That he was very young is, indeed, evident from the way he speaks of the preparations made by the students, as if still one of them. For weeks before the uprising "the lectures of the schools were neglected, even by the most studious. Wild discourses and extravagant hopes absorbed our excited imaginations. Collected in groups, we passed the day in practising military evolutions; and night found us congregated, and busily occupied in some remote chamber in casting bullets and preparing cartridges. In each of our court-yards, in each of our gardens, were ill-concealed holes, filled with arms and ammunition, the fruit of our hard-earned savings,—doubly hard at our thoughtless age. A hundred times a day we risked our lives by imprudent aggressions and useless perils. The wiser and more experienced looked upon us indeed as boys, and asked us, smiling, if we imagined in this way to drive the Austrians out of Milan; but we seemed to feel, as if by some prophetic instinct, that great events were preparing in which we were to have a share."

In simple but eloquent words he gives a rapid sketch of Milan during the five days (beginning at noon, March 18, 1848). He describes the excited gathering of students and others at the house of a revered instructor, who seems also to have been a priest, and is mentioned as having trained them to long for the liberation of their country. He tells how (after a participation in religious rites, to be prepared for whatever might be before them) they hurried out in a body, while Milan poured forth her armed citizens at the sound of the tocsin, ready for battle. Of his own unceasing share in this struggle he speaks with modesty. The hero of his heart was Manara, somewhat older than himself, but to whom (as he tells us in his touching preface) he had long been like a brother. Only twenty-four, though for some years married, handsome, accomplished, and the darling of fashionable society, Luciano Manara was now transformed into a daring soldier. He won the name of the hero of the assault on the Porta Tosa, and the Lombard Lion.

"If I would, I could not follow up in regular order the events of those days, with their perils, their struggles, and victories,—without resting for a moment, constantly hurry-

ing along the streets, over the roofs of the houses, through the windows, amidst the smoke of fire-arms, the shouts of the combatants, the ringing of the tocsin, and the increasing ardor of the battle, without having any voice left to shout with, begging a morsel of bread, now in one house, now in another,—those few who fought in earnest, day after day, and watched sleeplessly by night in the disputed streets, lost all idea of time or of the succession of events."

When, on March 23, the Milanese found that the Austrians during the night had quietly evacuated the city, their frantic joy knew no limits. They believed, with short-sighted exultation, that everything was accomplished. They fancied it would be sufficient for a small band of volunteers to pursue and harass the retreating enemy. Comparatively few offered themselves for the troop which on March 24 marched out of Milan, so uplifted by delusive hopes of a speedy and victorious return that many of them did not think it worth while to encumber themselves even with a change of shoes or clothing.

Manara was soon appointed commander of the volunteers, hence arousing much jealousy. It would require many pages even to summarize the weary train of evils, arising from disunion, carelessness, and mismanagement, which beset these devoted patriots on every side. Dandola sums up his account of the free corps by saying that it "was composed of the flower and of the dregs of society." They met with difficulties in their intercourse with the other Italian troops, and had an unfortunate encounter with the Austrians at Castelnuovo. Soon they were ordered to march toward the Tyrol, suffering much from the frequent cold and drizzling rains, poorly protected by scanty clothing, and presenting, indeed, a fantastic appearance as they went, in their strangely varied costumes,—some military and some civil, while others seemed to have been invented for the occasion.

This expedition is described as being "ill-planned and worse executed." Political complications came to still farther harass the already distracted minds of the volunteers, who erelong were stationed for some months among the rocks and precipices of Monte Suelo, on the edge of the Tyrol, "battered about by the frozen blasts and drenched with rain, clothed in a single scanty tunic or a fustian jacket." The necessaries of life were often lacking; and the only real compensation possible for their privations—an active campaign—was denied. Sharp skirmishes, indeed, took place from time to time, but no real battles, much less any of those victories which their ardent imaginations had expected to follow on the heels of their first success.

"We led the most fatiguing and precarious life which can well be imagined, sleeping always on the bare ground. Our fustian uniforms had become so threadbare that they could ill defend us from the chills of the night air, and still less from the frequent and violent rains. The provisions were bad in quality, and irregularly distributed. There was no water on the spot. We were obliged to fetch it from a distance of three miles. . . . We had no tobacco, very little wine, and that little was sour; but, on the other hand, we had plenty of positions to guard, and no lack of alarms, skirmishes, and tempests, cold at night, and scorching sun by day." As might be expected, sickness prevailed and increased, owing to the neglect of all sanitary precautions. Dissensions arose, and arrests had to be made. Meanwhile the Italian cause was suffering on every side.

The Austrians had begun to regain what they had lost, and in August they re-entered Milan in savage triumph.

The news of this disaster excited the wildest despair among the at first incredulous volunteers. "Gray-haired men were seen weeping like children; and youths of the gentlest nature, in the delirium of their grief, uttered wild imprecations against God, Italy, and their own groundless hopes."

At Bergamo it was settled that the Lombards, like the other troops under Gen. Durando, were to be allowed to pass over to Piedmontese territory. Garibaldi wanted them to join him; and Dandolo mentions having been sent to Lugano to confer with Mazzini, with whom, as might have been foreseen, they failed to agree, feeling convinced that in their alliance with Piedmont lay their chief hope for the future.

Established for the winter at some villages in Piedmont, Manara first dissolved his original troop (many of whom had already turned back, saying that "they loved

the Croats better than the Piedmontese"), and then formed his Rifle Brigade, drilling and preparing them for the fresh campaign which they hoped might be in store, and making his raw recruits into well-trained soldiers. Dandolo winds up his narrative of this first period of the revolution by saying: "Nor can I permit the reserve imposed by relationship to prevent my rendering a just tribute to the exemplary conduct and zeal of my brother, Enrico Dandolo, and of Emilio Morosini. Their rare virtues, their engaging manners, their unwearying activity, the religious sentiments which in those noble hearts seemed to give elevation to their patriotism, exercised the most salutary influence on the minds of the soldiers, and kept before the eyes of the other young officers a perpetual example of morality and noble feeling. Thus passed rapidly away six months of full and happy occupation, whilst the future to our eyes appeared bright and smiling. . . . We knew nothing of the wounds which festered in the army or of the imprudence of the existing government. We believed ourselves on the eve of a glorious war, and that we were soon to come to an end of those misfortunes which, though in a great measure brought on by ourselves, had nevertheless become almost insupportable."

Disappointment again awaited them when, after exultingly taking the field in March, 1849, they were compelled to waste time in ignoble skirmishing, abandoned erelong by General Ramorino, whose unpardonably foolish orders resulted in fresh confusion and disaster. "The cannon of Novara re-echoed in our hearing; and we indignantly asked ourselves what we were doing in keeping a broken bridge, while the enemy had advanced thirty miles into Piedmont." After days of inactivity, wretchedness, and suspense, they reached Alessandria, to be speedily stunned by the news of the defeat of Charles Albert at Novara, his abdication, and a summons to take the oath of allegiance to his son. Genoa was in revolt, and emissaries were trying to induce the disconsolate, homeless Lombards to join them. Manara and Colonel Spini, with Dandolo as orderly, went to Turin for information as to their future fate. Nobody wanted them any more. It was impossible to go back to Lombardy and the Austrians. The Piedmontese minister of war was but too glad to consent to their own plan of going to Tuscany or Rome. Soon after, distracted by conflicting reports and various counsels, they heard that a total disbanding was to take place. "Ten times we endeavored to make our way into Tuscany, and each time were ordered to return." Rumors were rife of their being handed over to Marshal Radetsky, and imprisoned. Manara summoned a council of his officers to decide whether they should await their fate or try to push on to Rome. The latter opinion prevailed.

No sympathy with Mazzini's ultra-republican theories was professed by these brave men, who had not even the mournful consolation of being upheld by that fanaticism which, whatever be its errors, seldom fails to comfort and nerve the soul. Eager for action, despairing of any other vent for their repressed activity, unable to find shelter elsewhere on Italian soil, they hastened to Rome as a last resource amid the universal reaction, and the defeat of their too sanguine hopes. They as yet knew nothing of the real aim of the French expedition, and were determined that, if civil war should have broken out in Rome, they would hold themselves neutral, at any cost.

"Called to the defence of a republic which in the sequel merited some praise by its military resistance, but whose political principles differed from ours, we never stooped to the meanness of denying or even disguising our own opinions. Manara and others of us, in despite of a thousand disputes and absurd philippics, persisted in retaining on our sword-belts the revered cross of Savoy, in order to convince every one that, if we were foremost in peril under the walls of Rome, we were so from the ardent desire of defending an Italian city from a foreign invasion, and not as the janissaries of a faction.

After numerous delays and difficulties, they reached Civita Vecchia, in a couple of small, overcrowed steamers, to find the port occupied by fourteen French frigates. While these were disembarking their troops, a Roman commissary came on board Manara's vessel, and announced that he and his men were taken into the service of the republic of Rome.

Captain Enrico Dandolo was more than once sent on shore, vainly seeking permission from General Oudinot for the Lombards to land. Manara himself went next, being, like Dandolo, treated with harsh coldness, and asked what he, a Lombard, had to do with the affairs at Rome. He haughtily replied by asking what Oudinot, a Frenchman, pretended to have to do with them.

Meanwhile the Italians, worn out by seasickness and a long, rough passage, were clamoring to land, brandishing their weapons and threatening to swim ashore. Manara again sought the desired permission, at last obtaining leave to land at Porto d' Anzo. Halting at Albano on the 28th, after an exhausting march of twenty-five miles in the burning sun, the weary soldiers, not yet recovered from their rough voyage, received an order to proceed to Rome. On the morning of April 29th they entered the city amid an applauding crowd.

In spite of this reception the Lombards felt unsatisfied. "The first impression which most of us experienced on entering Rome was that of an indefinable melancholy. . . . We recognized with grief the very same aspect which Milan had presented during the last few months of its liberty. We seemed to observe the very same overweening regard to trivial matters, while those of vital importance were neglected. There was the same superabundance of standards, cockades, of badges of party, the same clanking of swords along the public streets, and those various and varied uniforms of officers, not one matching with the other, but all seeming fitter for the embellishment of the stage than military service; . . . whilst, in addition to these things, the applause of an unwarlike population, echoing from the windows and from the cafés, seemed to us to indicate but too clearly that we had arrived only in time to be present at the last scene of some absurd comedy. . . . In the evening when, fatigued by our long march, we gladly answered to our names in hopes of taking some repose, the drums beat all of a sudden to arms, and the whole city was in movement to resist the approach of the French. Whoever could have had a glimpse of Rome that night would not have recognized the city he had seen in the morning; and we rejoiced in having reason to change the opinion which had so depressed us on our first arrival.

"We passed the night in the great square of St. Peter's, enchanted with the spectacle, and with finding ourselves in the midst of soldiers, and of a confiding and resolute population. We then saw that Rome was capable of offering a noble resistance; and we thanked Heaven that, in the midst of the shame and the calamities of Italy, a field had been opened to us, in which we might show that our hard fate had been unmerited. On the morning of the 30th, at eleven o'clock, the great bells of the Capitol and of Monte Citorio gave the signal of alarm. A few minutes afterward began the roar of cannon from the walls, and the discharge of musketry in the plain."

URSULA TANNENFORST.

Philadelphia.

WHY A UNITARIAN CHURCH?

Rev. Dr. William M. Brundage, at Odd Fellows' Hall, Albany, N.Y., February 2, delivered the following address on why a Unitarian church was deemed necessary in this city.

If I have heard this question asked once during the past eleven months, I have heard it asked a hundred times. "Why a Unitarian church in Albany? Have we not churches enough already?" The officers of more than one church have assured me that it was extremely difficult to support the churches that were already established. Why then establish another? Liberal people ought to be satisfied with the Universalist church and the liberal Presbyterian church. Thus have reasoned our friends and our enemies alike. What is our answer? That answer I propose to give to-night in the frankest, plainest, most unequivocal language, but, I trust, in the kindliest spirit. I believe that we have a satisfactory answer to give all inquirers; and we owe it to them as well as ourselves to explain why, nearly a year ago, we started a Unitarian church in our city, and why we believe that our city needs that church to-day.

Foundation of the Church. One year ago there were a few of us who had come to the conclusion that we could no longer conscientiously remain in

the churches of our childhood. We believed as earnestly as ever in the reality and supreme importance of religion, of the religion of Jesus as his religion summed up in love to God and love to man; and yet we could not consent any longer to be bound by dogmatic interpretations of that religion. We had come to believe that no external authority, whether church or Bible, could longer govern our consciences, that our only authority must be the dictates of our moral judgment. A few of us having arrived at such convictions as these, convictions that had become a part of our very lives, were considering what it was best for us to do, what fellowship we could enter, how we could combine our forces and work together most effectively for the highest interests of our fellow-men.

Asked to join the Episcopalians.

Our friends in the Episcopal church, those who belonged to the broad wing of that church, invited us to come with them. The Episcopal Church, they said, the church of Phillips Brooks and Dean Stanley, is surely broad enough to include all who accept the religion of Jesus of Nazareth.

We could not accept this invitation, however; for the house of bishops of the Episcopal Church had just spoken, and authoritatively declared what was the true doctrine of that church. The pastoral letter signed by Bishop Williams of Connecticut, Bishop Doane of Albany, Bishop Huntington of Central New York, Bishop McLaren of Chicago, Bishop Seymore of Springfield, Ill., and Bishop Potter of New York had just been published. "We, your bishops," began the letter, "having been assembled to take order, under the guidance of the Holy Ghost, etc., we find ourselves constrained to simply and plainly set forth before you the truth of God which every minister of this church has pledged himself to hold, teach, and defend, and to hand on unimpaired."

One Dogma that was Offensive.

The bishops then proceed to declare what authoritative truth is. I will quote just one dogma, and that will suffice.

Incarnation.— This church teaches and requires her ministers to teach, (1) in the words of the creed commonly called the Apostles' Creed, that Jesus Christ is the "Only Son" of God; in the words of the creed commonly called the Nicene Creed, that Jesus Christ is the "only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father"; in the words of the Proper Preface for Trinity Sunday, that "that which we believe of the glory of the Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality"; and, in the words of the Second Article of Religion, that "the Son which is the Word of the Father, begotten from everlasting of the Father," is "the very and Eternal God, and of one substance with the Father"; (2) that this, the Second Person in the adorable Trinity, God, from all eternity, was, in the words of the creed commonly called the Apostles' Creed, "conceived by the Holy Ghost," and "born of the Virgin Mary"; in the words of the creed commonly called the Nicene Creed, that he "came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man"; in the words of the Te Deum, that he did "humble" himself "to be born of a virgin"; in the words of the Collect for Christmas Day, that he "was born of a pure virgin"; in the words of the Proper Preface for Christmas Day, in the order for the Holy Communion, that he was "by the operation of the Holy Ghost made very man of the substance of the Virgin Mary his mother, and that without spot of sin"; and in the words of the Second Article of Religion, affirming the decrees of the Councils of Ephesus and Chalcedon, that he "took man's nature in the womb of the Blessed Virgin, of her substance, so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very Man."

Lack of Congregationalists.

We could not enter the Episcopal church in view of such an interpretation of its doctrine. Where else could we go? Some of us were invited to enter the Congregational church, and were assured that the new theology had so thoroughly permeated the church that we would find all the liberty that we could ask in its fellowship. But this is one article of the

broadest basis of Christian union that has been proposed by the National Congregational Council: "The acceptance of the Scriptures of the Old and New Testaments inspired by the Holy Ghost to be the only authoritative revelation of God to man."

According to this statement, what becomes of nature and the human consciousness as revelations of God? We who recognize reason as our supreme authority could not accept any such basis of fellowship as that.

The Universalist Creed. Some of us were invited to enter the Universalist church; but even this liberal church has a creed that implies the "fall of man," while we were evolutionists, and believed in the rise of man rather than in his fall. This is the creed of the Universalists: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of man. We believe that there is one God whose nature is love, revealed in one Lord Jesus Christ, by one holy spirit of grace, who will finally restore the whole family of mankind to holiness and happiness." We could not accept that creed. Where, then, could we go?

Only One Door Open. There was but one body of Christians in this country that had frankly, unhesitatingly, enthusiastically, opened a door to such liberals in religion as we knew ourselves to be; and that body was the National Conference of Unitarian Churches. I want to emphasize this action on the part of the Unitarian churches. I have spoken of it again and again, and yet people do not generally understand it. We are all familiar with the fact that in every Christian church there are two parties, the conservatives and the liberals. This had been the situation in the Unitarian fellowship until Sept. 24, 1894. At that time, in full convention assembled, without a single dissenting vote, this platform was adopted: "These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"We cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

Fellowship which All could accept. Here was a fellowship freely offered to us upon a basis which we could all accept,—a fellowship, too, that had been honored by such illustrious leaders in religious thought as Channing, Emerson, and Theodore Parker. The superintendent of the Middle States Conference came to Albany, and helped us reorganize the First Unitarian Society of the city of Albany, and pledged us the financial support of the Unitarian churches until we could get started and become self-supporting.

Some of our good friends in Albany, among them the pastor of a prominent church, urged us to organize an independent church. "If you take the name 'Unitarian,' many liberal people will not come with you. They are prejudiced against the name. Call your church a Union church, a People's church, and all who are dissatisfied with their old churches will come with you."

Society of Liberals in Religion. But we did not desire to organize an Adullam's cave, into which "every one that was in distress and every one that was in debt and every one that was discontented" should gather themselves. It was not our purpose to gather together a miscellaneous following of disaffected orthodox men and women,—men and women who might come to us whenever they became involved in a quarrel in their own churches. Our purpose was to build up a society of liberals in religion,—a society of conscientious, thinking men and women, who demanded freedom for themselves, and were as willing to grant equal freedom to their fellows, a society organized for the practical service of humanity in the spirit of Jesus of Nazareth. Why organize an independent liberal church, when there was a brotherhood of churches just as liberal as ourselves which stood ready to welcome us into its fellowship? Why stand alone, when we might stand with several hundred other churches, inspired by the same spirit, working for the same ends? Why start another sect, for every independent church is a little sect of its own? Surely there were sects enough already. Besides, we appreciated the difficulties that stand in the way of an independent organization disconnected with any broader fellowship. We knew that such an organization might be

strong at the first, but that it must be subject to dissensions within that might under unfavorable circumstances easily disrupt it.

The Unitarian Platform adopted.

We said "no" to all the persuasions of our friends. The Unitarian platform as adopted at Saratoga in 1894 is our platform. The Unitarian fellowship must be our fellowship. We will not be frightened by a name, when that name means liberty and the spirit of Jesus of Nazareth.

Our name will be a test of the genuineness of a man's real liberality and devotion. We therefore came together on the 24th of March, under the name of the "First Unitarian Church of the city of Albany."

First Steps of Organization.

During the first week of our existence friends waited upon us to arrange for a meeting with our provisional committee. A distinguished professor of a Universalist seminary had already called upon me to recommend that we liberals should come together. He said that there was not room enough in the city of Albany for two liberal churches, that the Universalist church in Albany had been struggling along for years, handicapped by the weakness of its support, and that the same fate awaited us. He urged that we should come together on some common ground of union.

A committee of the Universalist church, consisting of two of its most prominent members, met with our provisional committee. It was a very friendly conference. We stated our position with the greatest frankness, somewhat as I have stated it above. We said that we could not subscribe to the Universalist creed, short as that creed was; that we must guarantee to our members perfect liberty of belief; that such liberty was absolutely essential.

The Broader Platform.

The platform of the National Conference of Unitarian Churches received the heartiest approval from our Universalist brethren. They admitted that our platform was broader than the platform of the Universalist conference, though they claimed it was not broader than their own individual conviction. They frankly stated that they would be glad to come with us on our platform, not because it was ours, not because it was the platform of the Unitarian churches, but because it was the broader of the two, therefore one upon which we could all stand. They offered us the use of their church building; but it was agreed by all of us that, for the present, it would be better for us to go on as we had planned, and hold our Sunday services for a time in the Leland Opera House. We were invited to hold our weekly Bible class in the Universalist church. This invitation was gratefully accepted.

Universalists secede.

When, three weeks later, we came to elect our trustees, in accordance with the judgment of some of our Universalist friends, one member of their board of trustees was elected a trustee of our society. In the course of a few weeks, however, the majority of the members of the Universalist church concluded that they could not unite with us on the basis agreed upon by the committee at the first meeting. This they had a perfect right to do, and we have no criticisms to pass upon their actions; and, surely, they can have no criticisms to pass upon ours. During all our negotiations they were the parties who made the overtures. We would never have dreamed of inviting them to come over to our position. Such a proceeding on our part would have been decidedly impertinent.

I have given these facts somewhat at length, because they have been misunderstood, and we have been misjudged. We could not be bound by the Universalist creed. We could not concede to a narrower platform than the platform of the Unitarian churches, much as we might desire to see all the liberal Christians of Albany united in one strong movement. We could not consent to an independent church, when there was a strong body of Christians whose fellowship was offered to us. We were not sticklers for Unitarianism as Unitarianism. There were not a dozen denominational Unitarians among us. We were obliged to stand for the broader position, that was all. It was simply a matter of history that confronted us. The Unitarian churches had unanimously adopted the broadest possible platform. The Universalist churches, while containing within their ministry and membership many who were just as liberal as any Unitarian, had not yet, as a body, adopted the same broad platform.

Broader Creed for Universalists. Right here I desire to say, in behalf of our Universalist brethren, that at the last general convention in October, 1895, they proposed to revise their creed, and bring it into closer harmony with modern thought. The proposition has been made. The battle for the broader statement will be fought in the general convention that meets in Chicago in 1897. Which party will probably win, the liberal or the conservative, remains as yet uncertain. In the judgment of their own leading preachers, for the present it is a doubtful battle. But it cannot be doubtful very long. The Universalist church is growing broader and broader in its sympathies, and this church, in all probability, will be the next religious body to lay aside all formal statements of belief, and frankly accept the religion of Jesus, summed up in love to God and love to man, as its sole platform.

Essential Teaching of Christ. My friends, we who decided upon the establishment of a Unitarian church in Albany, believed when we came together on the 24th of last March, and we believe even more strongly to-day, that there should be one religious organization at least in our city that stands for nothing more nor less than the essential religious teaching of Jesus Christ, than the very religion for which that noble, truth-loving, self-sacrificing Son of God and Brother of Humanity freely laid down his life,—the religion of love to God and love to man. We believed then, and we believe to-day, that there should be one religious organization in the city of Albany that guarantees absolute liberty of thought to minister and people alike, one organization the basis of whose fellowship is practical and spiritual rather than theoretical and dogmatic, one religious organization that expects its members to grow in their apprehension of the truth, and, to provide for such growth, will not bind itself by any statements of the past, but, rather, frankly pledges itself to substitute for all the statements of the past, for all the creeds and articles of religion that adequately voiced the faith of the fathers, the new statement that voices the faith of to-day, the new statement made possible by the clearer, the fuller, the brighter light that continually streams into humanity from the infinite source of all light, of all truth. It was inspired by such convictions that we came together and reorganized the First Unitarian Church of Albany. We do not stand for mere negations: we stand for the religion of humanity.

"Let Every One be persuaded." We have no criticisms to pass upon our sister churches, if they stand frankly, unequivocally, for what they profess to believe. Our principle is this, "Let every man be thoroughly persuaded in his own mind." But when the orthodox churches seek to strengthen their organization by urging men and women who confessedly do not accept their creeds, to join their membership on the ground that matters of belief are, after all, unimportant, and that, in spite of their creeds they are as broad as the broadest, we believe that we have a right to demur. When our sister orthodox churches claim, as some of them have claimed, that there is no need of a Unitarian church in the city of Albany, because they are broad enough themselves to include all liberals in religion, we think that we are justified in challenging such statements.

No Criticism of Other Churches. For instance, we have not one word of criticism to pass on a Presbyterian church as such. We cheerfully recognize the great work that the Presbyterian Church has done for humanity. We recognize the value of the stern emphasis which it has ever laid upon righteousness in the individual and righteousness in the nation. But when the Presbyterian Church, holding fast to the Westminster Confession of Faith, holding rigidly fast in its standards to the dogmas of the past, refusing even to revise them, "taking on" in our own day, as Dr. Ecob so dramatically described it, "a garment that has lain buried in the grave for more than two centuries," a garment that "smells of earth and death,"—when the Presbyterian Church thus voluntarily pretends to be liberal and abreast of the evolutionary thought of the times, we are justified in declaring that it is seeking to do what Jesus himself thought was impossible,—that it is seeking to put new wine into old wine-skins, and the wine-skins must break.

New Wine into old Wine-skins. We have no criticism to pass upon the Episcopal Church, as such. We recognize her antiquity. We appreciate the beauty of her liturgy and her high ideal of worship. But when a priest of the Episcopal Church says, as one has said during the past year, that "there was no need of Mr. Brundage's going into the Unitarian Church and establishing such a church in Albany, because he could find all the liberty that he could desire in the Episcopal Church"; that "he, an Episcopal priest, was as broad in his theology as Mr. Brundage"; when Episcopalians, priests or laymen, with the words of the liturgy and of the Nicene Creed upon their lips, and with the late Pastoral Letter of the bishops in their hands, assert that the Episcopal Church is broad enough for all liberals in religion, and try to make it so appear,—they, too, are attempting the impossible. They, too, are putting new wine into old wine-skins; and the wine-skins must perish.

Again, we cannot but admire the breadth and catholicity of the Congregational Church. This religious body changed its creed years ago, and in place of the old adopted a more liberal one. But when this church, in its National Council, proposes as a basis for the union of Christendom that we must all accept the Scriptures of the Old and New Testaments as "the only authoritative revelation of God to man," we cannot so stultify our reason as to accept a dogma wholly unsupported by adequate evidence.

No Insidious Distinctions. And so we might go on describing all the orthodox churches of Albany. Do not misunderstand me. We liberals in religion would draw no insidious distinctions between our platform and the various platforms of these churches. All of these churches stand for "the religion of Jesus as summed up in love to God and love to man." They stand for this, and something more. We liberals cannot accept this something more. We cannot make it the basis of our fellowship. We must be free. We cannot subscribe to what we do not believe. We will not say to-day that we will believe to-morrow. Such a thing is impossible for a growing mind. We are actually convinced that certain words once used to express certain supposed realities ought to mean what they say. We actually believe that in religion, as well as in everything else, our words ought to correspond with our thoughts, just as closely as we can make them correspond. If the words of the past do not express the convictions of to-day, we believe that new words must be chosen that do express those convictions.

We are not dogmatists. We do not suppose that we have found absolute truth. We are truth-seekers. We do not believe that inspiration has ever ceased. Once satisfied that any new hypothesis is true, is established by the facts, we are bound to accept it. We do not, first of all, bring this new hypothesis up alongside of our creeds, to see whether or not our creeds can be so manipulated as to seem to teach it. We leave the creeds where they are,—interesting memorials of the past. We frankly accept the new truth with all its implications. This seems to be our plain, intellectual duty. To do otherwise would be to sacrifice our intellectual integrity. From our standpoint it is impossible.

Full Intellectual Liberty guaranteed. If, therefore, we are to belong to a religious organization at all, we must belong to an organization that guarantees to us the fullest intellectual liberty. Since Sept. 24, 1894, the Unitarian churches do actually guarantee this perfect liberty to ministers and people alike. They are the only body of Christian churches that do.

One word in conclusion concerning the particular applications of this religion of love to all the various perplexing problems of our modern life. We liberals believe in the fullest, freest, frankest study of all these problems. We believe that it is our duty to so study them, and the sociological club connected with our society is seeking to do this. We come together in all our meetings to inspire one another to take an intelligent interest in all social problems. We have a Sunday-school of ethics and religion that seeks to develop in our boys and girls, in our men and women, the highest ethical and religious ideals. We do not think that we have properly prepared a young man or young woman to go out into life and meet its temptations by merely imparting to them a few proof texts from the Bible or isolated bits of theology. We want

to send them out of our Sunday-school ethically trained men and women, with a conception of conduct that will be of real practical value to them in all the experiences of life.

Does Society need Reformation?

As to the best solution of all particular problems, we think and let think. We respect the judgment of one another. What, for instance, may be the best method of dealing with the drink problem we do not determine. Some of us think that it must be regulated: some of us believe in prohibition. Our principle is, "Let every man be thoroughly persuaded in his own mind." And so concerning the great social question of our day: Does society need to be reformed along the lines already laid down, or does society need a revolution that will substitute for the present social system, resting upon the basis of competition, a new social system, resting upon the basis of co operation? We think and let think. Our Sociological Club is an open parliament for the frankest discussion of all these and kindred themes.

Our society as a society can adopt no partisan reform. We stand for actual liberty. We have agreed to disagree on many things. Our body is purely democratic in its composition. We have one purpose, one aim,— the highest good of our fellow-men. We are controlled by one spirit,— the spirit of patient, forbearing love. It is our love for humanity that brings us together. It is our love for humanity that keeps us together. We are ever seeking to incite one another to loftier ideals of the true, the beautiful, and the right. We believe that the strongest bond of all is the bond of spiritual sympathy. We will have no other.

Our Bible is not alone the sacred literature of one people, of one time: our Bible is the book of humanity. Our God is the immanent life "in whom we live and move and have our being;" our ritual, "sweet offices of love and gratitude."

For such a religious organization, with such a spirit, with such an aim, attempting to do such a work, we believe that Albany has a place. For such an organization, encroaching upon no other religious organization, we believe that Albany will afford an adequate support.

THE TRUTH OF THE GOSPELS.*

BY REV. W. H. FURNESS, D.D.

The study for many years of the internal evidence of the truth of the Gospels has resulted in a conclusion as to their truth, which my aim now is to set before you to the best of my ability. I confidently trust that it will be accepted by you all, however sceptical you may be, as to the truth in regard to the contents and origin of the four Gospels. This most satisfactory conclusion is simply this:—

The religion for which Jesus lived and suffered death was, in all respects, perfectly natural, as natural as the rising of the sun. What he is recorded in the Gospels to have said and done is in the closest conformity to the laws of nature. His works were extraordinary natural facts. He declared they were done by God. And, as explicitly, he said that they were wrought as God always works, by a law of nature, by the highest law of nature,—the law of the supremacy of mind over matter, of spirit over the flesh.

Man is naturally possessed of reason and conscience, enabling him to know the right from the wrong, to hate the one and to love the other. He is possessed also of instinctive sympathies, which bind men to mutual help by the ties of kindred, of family, and of a common nature.

Thus is he provided with the instruments and opportunities for that humane spirit,— the spirit of love, for which Jesus lived and died, the Holy Spirit of God, the divine force, present in man, as in everything that exists.

But in this world man is in his infancy. In the earliest times, although the highest and best in him was only feebly developed, he saw, indeed, that there were invisible powers over all. The manifold evils of life, physical, moral, intellectual; earthquakes, inundations, evils terrible in their consequences, sweeping away thousands of creatures,— appalled him; and his startled imagination saw in these convulsions of nature and in the devastation of the mystery of death the power of unseen gods, expressing their wrath and cruelty just as men

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do. Thus what was named religion was polytheistic and anthropomorphic.

Amid the teeming mysteries of being, one thing, however, is discernible. Throughout the universe there is apparent a purpose or tendency out of good to evolve a better, even the worst working to the same end, slowly, indeed, but in the Supreme Power's own good time. Accordingly, it has come to be thought that man has descended (or, rather, ascended) from well-nigh the lowest forms of being,—from the ascidian and the ape. In the primitive, prehistoric ages, reason and conscience being very feebly developed in them, men became the victims of an inflamed imagination; and, as I have just said, they saw in the terrible mysteries of suffering and death the agency of a multitude of invisible powers, wreaking upon man their wrath and vengeance. Thus he created gods after his own likeness.

Among the ancient nations the Hebrews believed in only one Supreme God, the Sovereign Power over all. Prophets and seers among them caught flashes of great truths of the duties of man. In their Scriptures a sense of justice and humanity appears. At last, two thousand years ago, there appeared the Man of Nazareth. The religion of his country had then become a thing of childish rites and traditions, passing over justice and the love of God. It was insisted that eating with unwashed hands, or with people of other nations, was sinful in the sight of God. It taught that it was a more sacred duty to give money for the support of the temple-worship and of the priests than to honor and support one's aged parents.

Jesus had penetrated to the heart of the old Hebrew faith, and had found in it the two great commandments, enjoining the supreme love of the Highest and Best and the love of one's neighbor as of one's self.

He was thus enabled to distinguish what he conceived to be the essential soul of the religion of his country, not by any miraculous illumination from heaven, but by his native, original insight into the soul of man. Men are variously gifted, in greater or less degree. Jesus was thus endowed by nature with an extraordinary religious genius, so to speak. He saw the Spirit of God in every human being,—the undying Life of the Creator, distinguishing man from every other created being of which we have any knowledge. "The literary kings of the world," says Heine, "met in council, and elected William Shakspere emperor of the literature of the world." So Jesus, not by election, but by the influence he has had upon mankind for two thousand years, is proved to be the greatest Saviour of the world. . . .

The whole tenor of his teaching shows that he had thoroughly studied the temper of his countrymen. He had not undertaken the office of teaching without understanding that obloquy, persecution, and a violent death awaited him if he dared to speak boldly out what he was moved to say. Especially did he read the hearts of those who claimed to be the exclusive guides of the people. All this he saw. It was as plain to him as the sun in heaven. He said, at the last, that no man took his life from him,—that he gave it up voluntarily. He saw that his death, the utter sacrifice of himself on the cross, would speak, as nothing else could, for his own sincerity and for the truth for which he died, accounting it worth the sacrifice.

No: he was no fanatic, carried away by the wild creations of an inflamed imagination, thirsting to provoke his persecutors to make him a martyr. He saw that his death would prove not only his sincerity, but the priceless value of the truth to which he had given utterance.

And what a powerful proof it was! For two thousand years the power of his cross, the mighty symbol of his devoted love, has acted and it is still acting upon mankind with inexhaustible, ever-increasing effect. Wherever it goes, there go humanity and civilization.

Even the countless conflicting sects into which Christendom is divided, each magnifying its own creed as the only means of salvation, are, nevertheless, all agreed in one thing, which all hold to be of essential importance; namely, the office of humanity,—to help the poor, the suffering, the ignorant, the sinful. All, Catholics and Protestants of every name, are unconsciously advancing the kingdom of heaven.

Is it not strange, passing all words, that it is not seen by all that that in which all are thus unconsciously agreed as absolutely essential must be not only true, but the

greatest truth, above all creeds and dogmas? The old theologies go upon the utterly unauthorized assumption that, while bountiful provision is made for the needs of this brief mortal life of ours, no provision is made by nature to satisfy the wants of the immortal soul, the hunger for perfection, for knowledge, the two great distinguishing constituents of man's nature, and that, to save the soul from perdition, it was necessary to break through the divine laws in order to introduce the instruments and means of salvation.

Science, now so widely diffused, is atheistic, or, at least, irreligious. It sees nothing but mechanical and chemical causes in that sublimest of studies, astronomy,—nothing that prompts to adoration, to worship. It recognizes, indeed, a blind, unintelligent power in all the laws of nature, which it names Force; and it knows no more. But has that Force ever been looked for in man, in the emotions and sentiments of the human heart?

These emotions are no creations of man's. They are instances of the very same Force, so called, that is apparent in the trees and the grass, in the stars of heaven, and in the flowers of the field. Were they who study the external, physical world in any of its infinitely various departments aware of this fact, did they see the all-pervading Force in themselves and in others, did they see it in pity for the suffering, in adoration, in love, they would have at once in themselves the witness of the Spirit, of the Life of God in the soul of man. They would, involuntarily, unconsciously, find themselves in unison with the spirit of Jesus, one with him who gave up his life for the truth which is to re-create the world. But the case is far otherwise. They who study external nature do not see in the emotions of the heart the same so-called Force that they see everywhere else.

And why is it so? Why is it that the indestructible Power which men perceive everywhere but in themselves is hidden from those who are studying the motions and laws of the material world?

The cause of this blindness is obvious. It is because it is not looked for, where alone it can be found, in the primitive records of the religion of Jesus; for these records, it is insisted by all sects, represent him and all that he said and did as preternatural. They maintain that he had a divine nature superadded to his human nature, and that his works were miracles, violations of natural laws, and not simply extraordinary natural facts. Consequently, all who are familiar with the universal inviolability of the laws of nature are slow to believe in miracles; that is, in the popular sense of the word, in departures from natural law, which lack the indispensable condition of harmonizing with all known, or probable, truths. All true facts are in accord with all truth: *Omne verum consonat vero.* No one of any intelligence believes in miracles, especially if the report of them comes from a remote and barbarous age.

Jesus, as no one before or since, saw God *in* man, as well as in the universe. His knowledge of this great truth was so perfect that he lived and died for it. He declared that he could say and do nothing of himself, that it was his Father in heaven who spoke and worked through him. So possessed was he with this truth, it so deepened his sense of being, the consciousness of his own personality, that he never adjured any higher Power out of himself to aid him in working those sudden and extraordinary cures. "Young man," he said to the dead son of the widow, "I say unto thee, arise!" and to the daughter of Jairus, "Maid, arise!" He felt God within him. It was God there, within, that prompted his words and works. When, on one occasion, a man brought his child to him afflicted with convulsions, and said to Jesus, "If thou canst do anything for us, help us," Jesus said (virtually) to the man,—such is the true reading, correctly punctuated, of the original Greek: "What do you mean by asking me if I can? Do you believe? All things are possible to him who believes." In what is related of Jesus all is perfectly conformable to the laws of human nature and of all nature.

There is no respect in which this is more remarkable than in reference to the origin of these first writings that appeared about Jesus.

As there is no collateral evidence of the existence of the Gospels until the beginning of the second century, it has been concluded by many that they have no historical authority whatever, that their con-

tents can only be legendary, written so long after the final disappearance of Christ. But Luke tells us, in chap. i. 1, that, when he wrote his Gospel, there were many accounts of Jesus in existence, written by persons who obtained their knowledge of him directly from "eye-witnesses and ministers of the word." And the Gospels show decisive marks that what they relate was used in making up the Gospels in the form in which we now have them. The apostles were too busy in telling about Jesus by word of mouth, in discharging their apostolic office, and, moreover, they believed that Jesus was coming in power and great glory in that generation. He might come at any moment. Of what use could written accounts be, when all the people would see him for themselves, and know all about him? But, as the generation who would thus see him was thinned by death, the accounts written by the many, of whom Luke tells us, began to have value. And those who prepared our present Gospels used those accounts made by the "many," giving the names of Matthew, Mark, and Luke to those which they knew to have been obtained from Matthew, Mark, and Luke, respectively. Harmonizing as they do with one another and with John, they are proved to have come from eye-witnesses.

. . . From this utterly undesigned method of compilation we gather a wonderfully consistent idea of what sort of a person Jesus was. He came, as he declared, to reform his own people. He was moved by the profoundest pity for his poor countrymen. He looked upon them as sheep having no shepherd to care for them, tyrannized over by those who imposed upon them the most irksome forms and childish traditions. He visited the poor and those who were despised in their humble abodes, sat down at the table with them, partook of their coarse food. The finger of scorn was pointed at him because he kept company with publicans, odious Roman tax-gatherers, and men of abandoned character. He was looked upon as no better than they. The people from far and near followed him in crowds, until they were ready to drop. They listened to him gladly. He thus incurred the deadly hatred of those who claimed to be the only authorized guides of the people. They looked upon him as a dangerous misleader of the people: he must be stopped, be put to death.

We thus gather from the first three Gospels, compiled without any thought of endeavoring to keep in harmony with one another, that, with the tenderest consideration for the poor, he united the bold, uncompromising spirit of a reformer. He spared no terms in denouncing the evil and corrupt practices of the leaders of the people.

Most of his sayings and of his works recorded in the Gospels were, doubtless, the most striking things said and done by him. It is not to be supposed that he never opened his mouth but to give utterance to a great, world-saving thought. On one occasion he said that, when any one made a feast, he should not call his friends and rich neighbors together, but invite the poor. This was a word for the time. There were in those days no houses and homes for the poor, no hospitals for the sick and the maimed. Lepers were driven into the desert. The influence of Jesus has made this precept obsolete.

Again, when he once chanced to be at a feast where he observed how the guests crowded for the best seats, he virtually admitted as an allowable motive of conduct a desire for worldly consideration. He said, If such is your desire, the right way to succeed is to take your place low down at the table; and then, when the host comes to see his guests and discovers that no one was there who was not invited, and finds you at the bottom of the table, he will request you to take your place higher up: this was worldly wisdom.

Jesus said: "The time is coming when ye shall worship not in Jerusalem, nor on Mount Gerizim. God is Spirit, and they that worship him worship him in spirit and in truth." There is a larger truth in these words than is commonly seen in them. They are repeated from the pulpit as if their meaning were limited to formal worship in church or elsewhere. It is the very nature of what we name Spirit that it is always working, never hasting, never resting. "My Father," said Jesus, "is always working; and I work."

The time is coming—not in the present stage of being, oh, no! but hereafter—when the Supreme will be worshipped by ceaseless

working for God and man without any forms of worship, such as we assemble in churches and cathedrals to observe, with music and solemn words and bended knees and uplifted eyes and hands. By and by in the future all such forms will be dispensed with. The prayer of Jesus will be fully answered. Man will become so entirely one with God that he will need no formal observances. His life will be in harmony with all the spheres. Far, far off shines the coming of that time, of which the most vivid pictures of golden harps and white-robed angels give us only a faint, far-distant idea.

Blessed be God that even now, in this infant stage of our being, we catch a faint echo of the music of heaven, amid the harsh clashing of creeds and forms, and the roar of the fierce passions of this world! The cross of Jesus still appeals to the nations. Moved by the blessed spirit of love, women rush to battlefields, and an increasing angelic host ministers to the wounded and the dying. Kings and princes no longer hasten to make war. They hear the coming footsteps of the power which approaches to rule the world,—public opinion; and they dare not for any trifling cause declare war. The insanity, the absurdity, of relying on the sword to secure the triumph of equal justice is opening the way for arbitration, for that harmony among the nations which

> "Beyond the power of sound
> Fills the universe around."

Finally, from all that has been said, we learn that the true religion, as it is in Jesus, consists in fidelity to all our natural relations, as husbands and wives, parents and children, members of the community to which we belong, acknowledging all as the sons and daughters of the Most High, members of the household of God, the chosen fellow-laborers of God in humanizing mankind, bringing all men into unity with God and his holiest Child, Jesus.

I have treated of the historical claims of the first three Gospels only. The Fourth Gospel is not the immediate work of John, but the work of one who received what he relates directly from that apostle, and gave the name of John to the work, because he had received it from John. He narrates faithfully the occasions on which he spoke and acted; but he takes the liberty of amplifying much that Jesus said, in order to give what he understood to be his meaning, as in the fourteenth chapter and the four succeeding chapters. We cannot tell with any certainty which are the words of Jesus and which the amplifications of the writer. That Jesus compared himself to a vine is highly probable. It is in keeping with his style of thought. This comparison was made as he was going with his disciples by the vineyards on the Mount of Olives to the garden which he loved.

As in the Synoptics, so in the Fourth Gospel. All that is told of what Jesus said and did on various occasions bears the same inimitable marks of truth, all undesignedly on the part of the narrators, showing us what manner of person he was, and giving us reason to glorify him, not only for what he has done and is ever doing for mankind, but for what he was in himself,—by far the greatest and best of men, able to move the world as he has done and will forever do.

WILLIAM HENRY FURNESS.*

BY REV. JOHN W. CHADWICK.

On January 30—a day already sacred in our Unitarian family (Dr. Bellows died Jan. 30, 1882)—Dr. Furness suddenly departed from the scene which had delighted him for almost a century. On January 18 I saw him for the last time, sitting in his study, with his books, his pictures, and his flowers about him, and the sunlight brightening everything; and, as we came away, I said to my friend that I hoped the end might come without a day of suffering, and before the cloud whose edge I seemed to see upon his mind had crept much further on. As I desired it might be, so it was.

He died full of years. They were so many that he had long outlived the men of his generation. Channing was but twenty-two when he was born. Parker, born eight years after him, has been almost thirty-six years dead. But his remarkable longevity, even when we remember at what a height the sanity of mind and body was maintained, must not too much engage our

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thought. It was a beautiful old age, because it was the tender evening of a bright and cheerful day. A presence so venerable and pathetic has shed a benediction upon many a scene of joy and sorrow, and it will be sorely missed, especially by those who have been privileged to enjoy it every day; but what Dr. Furness was in the full stress of his manhood, before time's effacing hand had marred one characteristic line, is what it most concerns us now to think upon.

He was born in Boston, April 20, 1802. He and Emerson went to school together in Boston, at the dame's school and the Latin School. Then, as ever after, they were friends; and, when Emerson wrote an heroic poem celebrating the naval victories of 1812, Furness supplied the illustrations. I cherish a survival of that early gift in one of his most recent letters, in which he represents himself, flat as Dagon "on the grunsel edge," begging my pardon for an imaginary offence. His Harvard class was that of 1820, and for many years he was its sole survivor. In 1823 he graduated from the Divinity School, and entered on that painful ordeal which is called "candidating." He was not acceptable to the Boston churches, of which he had, he tells us, a hearty dread, they were so critical, "and rhetoric was almost a religion." Evidently, the star of Buckminster was still in the ascendant, though he had passed beyond the shadow of our night. "In listening to Mr. Buckminster," said Andrews Norton, "one felt as if he were walking in the triumphal procession of Truth." (I am indebted to Dr. Furness for the quotation.) But it would seem that, if any one could satify the fastidious Boston taste of 1824, the Mr. Furness of that year might have done so. He had every personal grace. His face was beautiful and attractive, his carriage fine, his voice remarkable for its depth and purity of tone, his reading could not have been far from perfect even then; and, as for his rhetoric, judging from his earliest publications, if it was not as ornate as Buckminster's, it was full and rich, and had a noble rhythm. Preaching for a few Sundays in Baltimore in the summer of 1824, he was invited to stay a Sunday in Philadelphia on his way to Boston, and preach for the society which Dr. Priestley had organized in 1796, and which had got along very well for twenty-nine years without a minister. After his preaching the committee called on Mr. Furness, and asked him to take charge of the society. He was ordained and installed Jan. 12, 1825; and a few days before his death a multitude of friends congratulated him on the seventy-first anniversary of that event. For fifty years he had the sole charge of the society. Resigning peremptorily in 1875, a few years later he was formally invested with the title of pastor emeritus. He never went to Europe, and his exchanges were extremely few. He numbered fifteen hundred, and then "stopped counting them," as he explained to me, "for very shame." In 1828 the fine, commodious meeting-house was built in which Dr. Furness preached until the conclusion of his active ministry. Either the society must have rapidly increased in four years or it had the courage of its expectations.

Dr. Furness's work as a preacher was profoundly individual. When his ministry began, the Unitarian controversy was at its height; but the textual fight then going on had for him no attractions. The doctrinal part of his preaching was mainly positive and largely incidental. When necessity was laid upon him to be controversial, whether his subject was religious or political, he carefully avoided personal allusions. Channing himself was not more unsectarian than he, nor more alarmed lest our denominational organization should hamper our spiritual development. He liked to please his dear friend, Dr. Bellows; but the latter was quite out of patience with him because he would not take part in the organization of the National Conference or attend its meetings. When he was eighty-seven, the Conference went to Philadelphia, and, as he told me, "roped him in." But his ecclesiastical independence never injured his Unitarian standing, the warmth of his personal affections making good the lack of formal fellowship. His friendship with Dr. Hedge was, I believe, the closest that enriched his life. They had in common a great enjoyment of German literature, and prepared together "The Prose Writers of Germany," of which Dr. Hedge was the responsible editor. Dr. Furness's most considerable piece of German translation was Schenkel's "Character of Jesus Por-

trayed." He began it, fancying that Schenkel was a man after his own heart; but, as he went on, the differences multiplied, and the book, as it stands, is Schenkel's, with a polemical commentary meeting it at every turn. He was a third with Drs. Frothingham and Hedge in his translation of German verse, his translation of Schiller's "Song of the Bell" his happiest venture in this kind. Then, too, he was a writer of original hymns. No lovelier hymn was ever written than his

"Slowly, by God's hand unfurled."

It came to him, he told me, when he was travelling somewhere on the train. His own favorite of all his original pieces was his John Brown song, and it deserved his amplest commendation.

In course of time the anti-slavery conflict became for him a matter of engrossing interest. Philadelphia was a good place for his anti-slavery education; for there met the Abolitionists in 1833, and formed the American Anti-slavery Society, and there, in 1838, Pennsylvania Hall was burned down by a mob to prevent its use by Abolitionists. Perhaps it was a brand from this burning that set his heart on fire. Though commonly ranked with the original Abolitionists, he always considered himself "an eleventh-hour man in the sacred cause." But, if he was not one of the vanguard, he certainly was not far behind their dangerous post. Coleridge once said that, if he had a parish in Cornwall, he would preach fifty-two sermons a year against wreckers; and Dr. Furness had the reputation of being about equally insistent about slavery. He looked upon his adhesion to the anti-slavery cause as his "first religious experience." His sermons ceased to be perfunctory, and he was "hardly out of the pulpit before he longed to get into it again." The proudest recollection of his life was of the meeting of the Anti-slavery Society in New York in 1850,—an event which was embroidered by the Rynders mob. Charles Sumner was his intimate friend, and his guest for some weeks after the assault on him by Preston Brooks. In December, 1859, six revolvers went out of his house in the pockets of as many gentlemen to be used, if necessary, for the protection of George William Curtis, lecturing on "The Present Aspect of the Slavery Question," while six hundred policemen held the mob at bay.

His anti-slavery enthusiasm had a brother very near the throne, if it was not itself the king,—his enthusiasm for the authenticity of the Four Gospels and the naturalness of Jesus and his miracles. Five or six major books attested this enthusiasm, and many lesser books and pamphlets. In January, 1834, the prelusive note was sounded in an article on "The Resurrection of Jesus"; and in 1894 he wrote: "*Do* read the sermon I send you. I have tried ever so many times before to tell the story of the resurrection of Jesus, but never with so much satisfaction." In 1836 appeared "Notes on the Four Gospels," in 1838 "Jesus and his Biographers," in 1850 "The History of Jesus," in 1859 "Thoughts on the Life and Character of Jesus of Nazareth," in 1864 "The Veil Partly Lifted," and so on. All these had but a single twofold theme,—the historical validity of the Gospels, proved by their naturalness, and the naturalness of Jesus, without questioning the actual occurrence of his so-called miracles, these, also, being, without exception, natural events. Each time he thought he did it better than the last, only to become soon dissatisfied and set out upon another quest. For many of his later years he seldom preached without reverting to one aspect or another of his favorite theme. He said to me, about 1870, "I suppose you write many sermons: I write only one, but I keep on writing it over."

It would be difficult to overrate the influence of his most characteristic thinking on the Unitarian mind. There is now a widespread growth in all the older churches of opinions very similar to his, but nowhere presented with so much beauty and refinement or with such happy ingenuity as in his writings. The essential quality of these opinions is distinctly anti-supernaturalistic. But his "natural" was not the "natural" of science, which is that which harmonizes with the habitual experience of mankind. There was another hitch: he found the wonder-working power of Jesus inhering in his moral excellence. If this was so, surely we should have some signs elsewhere of the ability of good men,

as such, to heal the sick and bring the dead to life. One such we do not find.

The influence of Dr. Furness in this matter was out of all proportion with the amount of direct assent accorded to his thought. Doing his best to make the New Testament miracles seem natural, and setting aside as impossible those which proved intractable to his philosopher's stone, he builded better than he knew. Investing the words "nature" and "natural" with a wondrous and beguiling charm, he removed from them the curse under which they had groaned so long. With much calling of things "natural" came the necessity for many people of making them so, not only in word, but in very deed and truth. Hence the unconscious first, and then the conscious thinking of his followers grew at length into the logical coherency and symmetry of a consistent anti-supernaturalistic doctrine of God's ways with men.

These considerations do not by any means exhaust the benefits that have accrued to us from Dr. Furness's treatment of the New Testament. Many of his interpretations are very real helps to a better understanding of the Gospels and the character of Jesus ; and, where they are not, their ingenious subtilty and their extreme felicity are a perpetual charm. And then, too, it must be remembered that much of the criticism of Dr. Furness was directed against crude assumptions of deliberate forgery and theories of dogmatic purpose in the Gospels, selecting and creating its material. It is unquestionable that in one important sense the last years of Dr. Furness's life were years of progressive victory for his ideas, inasmuch as they coincided with the advancing critical persuasion that the ascription of dogmatic tendency to the Gospels had been much overdone. At the same time his easy, confident transition from the naïve simplicity of the Gospels to the reality of the things reported has not been justified by our advancing knowledge. The more fortunate of my readers will remember what a lovely transformation the New Testament story of the boy Jesus in the temple underwent at Dr. Furness's magic touch in his phenomenal address at Washington. It was the most instructive passage in his address,—a bit of gospel-making, a Gospel according to Saint William, a complete transformation of the material in hand, but perfectly unconscious and sincere. And so it was made easier for us to see how the Gospels might have undergone the most radical transformations in their early history, without the least deliberate dishonesty, and with little or no consciousness of dogmatic purpose.

As for the personality of Jesus as it emerged from Dr. Furness's alembic, one could almost say that, if it was not actually what he imagined it to be, so much the worse for the reality. His greatest service was his substitution of the personal Jesus for the official Christ. No painter ever painted the Madonna with a more reverent hand. In Hawthorne's "Recollections of a Gifted Woman," where he is writing of Delia Bacon, the first to broach the Baconian theory of Shakspere's plays, he says that, "when she passed into a better world, he knows not why we should hesitate to believe that the immortal poet may have met her on the threshold and led her in, reassuring her with friendly and comfortable words, and thanking her (yet with a smile of gentle humor in his eyes at the thought of certain mistaken speculations) for having interpreted him so well." But Dr. Furness's interpretation of Jesus was far more honorable and beautiful than Delia Bacon's of Shakspere. Those who have hailed Jesus as the highest God have not approached him with a more ample reverence and a more perfect love. And I know not why *we* should hesitate to believe that the immortal Teacher has already met our noble friend upon the threshold of the heavenly house, reassuring him with sweet and comfortable words, and thanking him (it may be with a smile of gentle humor in *his* eyes) for an interpretation of his life which, whatever its approximation to reality, for generous and lofty admiration never has been, and never will be, surpassed.

Some of the more personal aspects of this good man's life demand our recognition. He was ever like an householder who bringeth forth out of his treasure things both new and old. I doubt if Sydney Smith and the early Edinburgh reviewers had so warm a nest in any other heart. Good things said and forgotten by those who said them fifty and sixty years ago lived in his memory and after-life, secure from harm and

death. He should have had his Boswell to lay hold upon these precious fugitives, and cage them in a book. But he was no mere praiser of things past, distrustful of the present's opportunity. "Fresh woods and pastures new" were always tempting him. His frequent recommendation of new books was a boon for publishers to prize. It was so with Miss Wilkins's "Humble Romance," and with "Laddie" and "Miss Toosey's Mission." I know not with how many more. No wonder Agnes Repplier has such a vogue, seeing that he knew her, as well as her books, and went about sounding a trumpet before her, as the hypocrites do not. In Brooklyn, a year ago, he was hardly down from the pulpit before he had whipped out "Skipped Stitches," and with "*Do* listen to this!" began to read to me, unmindful of the friends he was defrauding of his cordial hand. Years before Fitzgerald's "Omar Khayyám" had become famous, he told me what a prize was there. The circulation of good personal stories owed as much to him as the circulation of good books, and stories about children were his particular delight. Such things gravitated to him, like the dust of steel to a magnetic bar. As a citizen and neighbor, his personal relations had no bounds of sect or creed. When his friends heard of some beautiful example of orthodox liberality, they went and told him all about it, certain that he would like to hear about it and to pass it on. His house was full of pictures, some of them splendid copies of the masterpieces of Vandyke and Murillo; but, for the most part, he enjoyed them not as mere art, but for some story that they told. He had a new one only the other day, when I was at his house, "The Great Secret." One little wide-breeched boy was telling it to another, who was listening with dilated eyes. In one way or another, this was the most characteristic habit of his life,—passing the good things along. How many the good things he started on their course, or kept a-going, during his long and quiet life! Whatever may have been the limitations of his thought, his enthusiasm in its exposition and defence was altogether beautiful; and it held, as in solution, many elements of vivifying strength and joy. If to some extent he misconceived the history of Jesus, he had his loving spirit in his heart, and did his work on behalf of the most abased and wretched of his fellow-men. And in his life, as in his face, there ever shone a cheerful, pleasant light, whereby the hearts of many people were made bright and glad.

DR. FURNESS.

Words spoken by Rev. Horatio Stebbins, D.D., at the Sunday morning service of the First Church, San Francisco, Cal., Feb. 2, 1896.

I am moved by sentiments of admiration, gratitude, and reverence, to inform you all of the death of William Henry Furness, which occurred on Thursday last, the 30th of January, at Philadelphia. And I would, if I were able, give expression to those revering regards with which his name and memory are cherished in my mind and heart. Although I had no personal intimacy with Dr. Furness, more than an occasional correspondence, and receiving from him, at my request, his portrait that hangs upon yonder wall, I was early put in communication with his mind and character; and with happy and sincere gratitude I confess my intellectual and moral debt.

Dr. Furness was born in Boston in 1802. His boyhood education was at the Latin School there, which at that day was laying the foundations of a name that ranks among the great schools of the world. He was graduated at Harvard College, studied theology there, and was ordained in Philadelphia in 1825 at the age of twenty-three. Philadelphia then was a powerful centre of the traditional theology of the eighteenth century, as was Baltimore in the days of Jared Sparks, and St. Louis when Eliot gathered a little company there in an upper room, from which there went forth the influence of liberal arts, letters, and religion, like the "process of the suns."

Dr. Furness was endowed by Heaven with fine gifts of mind and body. His bones were full of marrow, and his muscles and brain were of that delicate texture—the condition of pure human health in distinction from rude strength—along and through which runs the invisible spark of inspired reason and imagination. His mind by nat-

ure poetic, and given to insight rather than demonstration, was enriched and refined by liberal studies that attracted him to the human view of the great central figure of the New Testament. And he was one of the first American scholars to vindicate the rights and duties of reason and faith to read the Bible as a chapter in the history of mankind.

As a teacher of religion, he united the most fearless scepticism with the profoundest and most reverent faith in the great spiritual verities of man's nature and God's being. While his intellectual resource and moral greatness gave him that easy, unconscious independence of mind and action that is a habit of strength, and can slay a lion or a bear, and tell neither father nor mother.

He lived to a great age during one of the most interesting and influential periods of human history, in which the physical universe has been changed to man's view, power passed from the few to the many, liberty diffused from continent to continent, and man become the chiefest and supreme manifestation of God.

His life realized his aspirations,—

> "Onward, upward to thy throne,
> O thou Infinite, unknown!
> Still it presseth, till it see
> Thee in all, and all in thee."

MINE AND THINE.*

I.

When an appeal is made in the *Transcript* for a paralytic, a consumptive, an impoverished widow, or an orphan, the response is always adequate to the need. I doubt if one such call is made in vain. But, when the officers of the American Unitarian Association ask for, not the amount our work needs, but the amount with which it is thought the most urgent part can be done, they have to beg and beg again.

We err if we think the only suffering is that of the body. There is also the suffering of the mind and heart. When one who is dear to us falls into temptation, when our loved ones die, or when life's bitter griefs and the heart's loneliness and disappointments must be faced, are we not then in as real suffering as when in physical pain?

In such trials as these it is hard to believe in good or to keep faith in a loving Father of all. The work of the Association is to meet such needs.

Though at times religion may seem to us Unitarians a mere matter of intellect and reason, there are hours when the most stoical cry out for more light, and question with a great Why? and there are thousands of people who to-day are seeking for just what the Unitarian Church has to give.

A student of zoölogy in Canada writes that he would like to join the Unitarian Church, but that there is none nearer than two hundred miles, and the only other one he ever saw was in Wisconsin. That his thought of God has (through the literature sent) "become 'magnified and illuminated,'" and he hopes soon to have time to "feast upon the writings of men like Dr. Channing, Dr. Martineau, and . . . James Freeman Clarke; for men such as these are indeed the great religious spirits." Two lawyers, one in New York, the other in Alabama, express pleasure and satisfaction in the sermons and magazines sent. One says of them, "They have a style of thought which is uplifting and strengthening." The other: "There is no Unitarian church or minister known to me in Alabama. So here we find our liberal theology only in literature and in an occasional published sermon. After reading them, I have often handed them to friends who used them with pleasure." The proprietor of a hotel in Missouri writes that she has never belonged to any denomination, "and never until within the past few months saw any one that I knew to be a Unitarian or knew anything of their creed." She would be very glad to receive any papers, and will see that, after she has read them, they are kept in circulation. "Baptist, Methodist, and Christian are the prevailing sects, and . . . there are many who are hungering for something better. It was a Christian minister that told me . . . I was a Unitarian in belief. Hence I first wrote for the literature."

Some one in India, having seen a notice in a Toronto paper, and having met some of Parker's writings three years before, is glad of the chance to get more literature of the same kind. In 1888, in a college of

*This is the first of a series of articles now appearing in the parish paper of the First Church at Milton, Mass.

five hundred students, the graduating class of ten included two atheists, one agnostic, and one who was undecided. After a three months' supply of our publications, these four and two other members of this class became Unitarians. A correspondent, new in 1886, made such use of the material sent him that two years later there was gathered in a Dakota town a little church of nineteen adults, all but two heads of families. He writes, "Orthodoxy, although planted in every village and hamlet of the great West, is not reaching one-tenth of the people." Another person from Indiana wrote in 1887: "I am surprised to notice the feeling which pervades nearly all our communities in regard to this subject of a better theology. . . . A greater work is being done by our Post-office Mission than we know anything at all about." An Icelander read our literature, and found he had "been a Unitarian for many years without knowing it." He asks, "Have the Unitarians any funds for missionary purposes?" and then offers to translate, for distribution, provided he can have "the pecuniary assistance necessary." Of his people he says, "They are very intelligent, and by no means so priest-ridden as are their relatives, the Norwegians." "A young lawyer who was an infidel, coming out of an over-rigid family of Catholics, is charmed with the Unitarian religion," writes one of our body; and, again, from the West comes this testimony: "The silent working of those quiet, quickening tracts and sermons, coming into homes, they scarcely knowing how, I can but believe will result in . . . awakened people." It was said in the *Christian Register* five years since that "numerous instances have shown us that men in general ask for clear and absolute affirmations concerning a new belief. Vague, general expressions, however beautiful, are not acceptable, like clearly defined doctrines." Only two years later an Episcopalian clergyman, in his own paper, wrote thus of our "tracts": "They are marked by ease and dignity of style and by clearness and force in exposition, which at once command the respectful attention, if not the sympathy, of the reader." There is "a refinement of touch and a charm of literary manner which betray the work of a mind trained and furnished in no ordinary way." ALTER EGO.

BURIED LIVES.

There's joy in heaven o'er him that strives
  Bravely within his honest ken,
But tears for those whose buried lives
  Send forth no message unto men.

FRANK WALCOTT HUTT.

East Gloucester, Mass.

SIX WEEKS IN INDIA.

That a quiet, home-loving, American Unitarian minister should suddenly wake up, and find himself in this strange, far-off Oriental land of India, is a tale almost matching those of the "Arabian Nights." And yet this is essentially what has happened.

After seventeen years of work together the Ann Arbor Church was kind enough to grant to its minister a year's leave of absence, to allow him to get that rest and refreshing of body and mind that comes from change, to do a little travelling, and to enjoy a little leisure for reading and writing at two or three of the great centres of thought and learning on the other side of the sea. All was going well. He had left home, had crossed the ocean, and was just turning his face toward charming, classic old Oxford for a quiet summer and autumn there, when, to his surprise, he was waited upon by a committee from the British and Foreign Unitarian Association to ask him if he could not extend his journey from Egypt (where he expected later to go for a visit of a month) to India, and spend the winter travelling through its principal cities in the interest of the English Association, to carry greeting to the Brahmo-Somajes and other representatives of progressive theism in India, to visit the four or five small Unitarian missions that have grown up in different parts, to make arrangements for establishing in important centres depositories of Unitarian books, post-office missions, and other means for distributing Unitarian literature, to study on the ground the present religious, educational, and social conditions of India, and to report upon the same at the London Unitarian anniversary meetings next May. What was one to do under such circumstances? Who is equal to the rejection of such an invitation, to the withstanding of such a temptation? Alas! it turned out that at least the Ann Arbor

Unitarian minister was not. And so here he is, in this mysterious wonderland of the East, of which in his boyhood he read, and dreamed curious but fascinating dreams, to which in his young manhood he contemplated for a time going as an Orthodox missionary, as a beloved older sister had done, and about whose history and art and scenery and life and religions he has read with unflagging interest ever since.

Leaving England early in October, and spending a little time in Germany on my way, I reached India on November 15. It need hardly be said that the six weeks that have passed since then have been wonderfully full of interesting experiences. To an inhabitant of the Western world all is new and strange here. One is in a tropical land. It is winter, but the winter to him seems summer. The flora and fauna about him are largely new. The people are of unfamiliar races. Their color is strange to him. Still more strange are their dress, their homes, their shops and places of work and business, their social customs, their general ways of life, and their religions. There are some Europeans here; but, compared with the natives, their numbers seem almost infinitesimal. Under such circumstances one finds himself surprised at every turn to discover how many of these native people speak English.

India is an easy land to travel in, largely because there is so much use of the English tongue in all the important cities and towns. Thanks to the energy of the English, there is a very extensive and efficiently managed railway system here, so that, though the distances are great (India is about the size of all Europe minus Russia), one can get about expeditiously. In the six weeks since my arrival I have visited Bombay and Poona in the west, Madras in the south, and Ahmedabad, Jeypore, Delhi, Agra, Lucknow, Benares, and Allahabad in the central north. All of these are large and important cities. Four or five of them are so full of historical, religious, and other interest that no justice at all can be done to them without a separate article upon each. Their temples, their palaces, their shrines, their historic sites, their curious relics of the past, have stories to tell as strange and often as fascinating as any novel.

Bombay, where I landed, is the great entrance port of India. It has nearly a million population. Its harbor is one of the largest and best in the world, reminding one much of the harbor of San Francisco. The commerce centring there is immense. The business part of the city is finely built, comparing well with any city of Europe or America. There I remained twelve days, visiting various persons to whom I had letters of introduction, and acquainting myself as fully as possible with the educational, philanthropic, and religious institutions and activities of the city, especially with the Prathana and Arya Somajes and their leaders. I was met everywhere in the most cordial manner. During the twelve days five public lectures and addresses were called for, one in the Franjee Cowasjee Hall, with an audience of eight hundred people, the Hon. Justice Ranade of the Bombay High Court presiding. The subjects concerning which the people most desired to hear were Unitarianism,—its principles, history, and prospects, and liberal religious thought in its various forms in England and America. These lectures and addresses brought a large number of persons to my rooms in the hotel, especially young men from the colleges, to make further inquiries regarding Unitarianism and to get tracts. Out of my visit to Bombay are likely to come at least a Unitarian post-office mission and the placing of a small number of Unitarian books in each of five or six public libraries, and of Unitarian periodicals in as many public reading-rooms. Many persons said to me, "There ought to be a Unitarian church here." I am commissioned to carry to the British and Foreign Unitarian Association a very earnest request for a missionary to be sent to Bombay for the purpose of organizing such a church in that great commercial, political, and educational centre of Western India.

From Bombay I went to Madras, the political and commercial metropolis of Southern India, where I spent five days. There has been a Unitarian church in Madras for many years. At one time it was strong. But the man who built it up died, and the work fell into a decline for want of an efficient successor. The call is urgent for a strong, young minister from England or America. There is a Brahmo-Somaj in Madras which is thoroughly alive

and doing a good work. In addition to its distinctly religious activities, it prints a monthly magazine, maintains a public library and reading-room, and carries on an evening school for poor children. Besides speaking twice at the Unitarian Church, I spoke by request at the Brahmo Hall to a most enthusiastic audience on American and English Unitarianism. After the lecture twenty young men, mostly from Madras University, as strong, keen-minded, and earnest fellows as you will find in any American college, came to my room for a two hours' talk about the new gospel, desiring to know more about it, and to get suggestions as to what they can do to give the knowledge of it to India.

In the cities of the north my visits have been shorter,—generally two or three days in each, simply long enough to see the principal sights, to give a public lecture, and to meet a few of the leading liberals for a personal conference regarding my Indian mission. In most of these cities I have found one or more Somajes, in some as many as three or four. Some of the Somajes—indeed, I think I may say a majority—do not have settled ministers. A minister does not seem to be nearly so essential a factor in a religious movement here as in America or England; for, if there is no minister, one of the active and influential men of the society is chosen as leader, or, what is perhaps oftener the case, a committee of three or four or half a dozen is chosen, and these divide up the functions of leadership among them, and carry the regular weekly religious services and other work of the society right on just as a minister would do. I think the Unitarians of the western world have a lesson to learn from their Brahmo brethren of India in this matter of lay work. Many Somajes here have never had a minister at all, and yet have grown into strength by the activity and devotion of laymen alone.

An observer from the West greatly misses the woman element in religious life and work here. To be sure, among the Brahmos much attention is given to female education, and a place is being accorded to woman in the home, in society, and religion, such as she has not known before in India. Yet even in these advanced circles she has no such prominence as among us of the West. The number of women seen at any religious or other public meeting is always relatively small, and they usually sit by themselves in a retired place. The religious instruction of the young is yet mainly in the hands of men, which means that it is relatively weak; for woman is the natural teacher of children alike in religious matters and in others. If we stop and ask the question, what our American Sunday-schools and churches would be without the aid of our women, we shall see something of the situation in India, where public sentiment allows woman so small a part in anything outside of her own immediate domestic life. The Somajes and a few other brave spirits are working patiently and earnestly to enlarge this narrow sphere, but the progress is slow.

Whenever I have preached in a Somaj or given an address on Sunday, the address or sermon has been preceded by a service of singing and prayer in the native tongue. The Brahmo and the Sadharan Somajes have a fixed order of service, liturgical in its character, and essentially the same all over India. In the singing, not only the words, but the music is Indian. I wish I could describe it, this Indian music; but I cannot to one who has never heard it. Its range is less than that of Europe. Its scale and intervals are different. It makes much use of a sort of plaintive tremolo. It seems to a European like music written in a minor key. The Hindus like it much better than our music. Nor do I wonder; for while I, naturally enough, prefer our own, it is not difficult for me to perceive the power this must have to one who has been accustomed to it all his life.

One practice of the Somajes in their services was very touching to me when I first witnessed it. The minister or leader sits, seldom or never stands; and it is not unusual for many of the congregation—all, indeed, of those who are nearest the minister—to sit on the floor, gathered in circles, as it were, about him. When first I saw this truly Oriental scene, it instantly transported me in imagination to Palestine; and for the moment it was the beloved Teacher of Galilee that was before my eyes, with his disciples seated around him on the grass of the mountain side or on the white sand by the seashore, while he, "sitting" in their midst, "opened his mouth, and taught them." We of the West are apt to forget

that Jesus was an Asiatic, and how Oriental all the scenes and life of the Bible are. There are many things in India which bring startlingly, and in my own case I must say touchingly, to mind this Oriental side of our sacred book and our religion.

It has been very pleasant to me, in this far-away land, to meet a number of friends whom I have known in America. The first person to welcome me on landing from the steamer in Bombay was Mr. Nagarkar, whose acquaintance I had the pleasure of forming in Chicago when he was there to represent the Brahmo-Somajes in the Parliament of Religions, and who remained in America for some months after the Parliament was over, preaching and lecturing in many of our Unitarian churches. Mr. Nagarkar's home is Bombay, where for many years he has been engaged in teaching and religious work. Having a wide acquaintance, not only in Bombay, but in India, he has been of great assistance to me in my mission. I write this letter from Poona, whither I have come to spend a week attending the Indian National Congress and the National Social Conference, the two most important national annual gatherings of India. It is in Poona that Pundita Ramabai, known and loved by so many in America, has established and is building up her school for Hindu widows. It has been a great pleasure to meet her and hear her eager inquiries about her American friends, and her warm expressions of gratitude for the aid received from them, without which she could not have even begun her beautiful and sorely needed work. Mr. Mozoomdar, so well known to American Unitarians, I have not yet seen, but hope to meet him in Calcutta next week.

I wish I had space left to give some account of these great Poona meetings—the National Congress and Social Conference—which I am attending. They have brought together fully four thousand representatives of New India,—that India which is interesting itself in education and social reforms, and whose face is turned toward that new day which is slowly dawning on this remarkable land. But this and much else that I want to write about must wait.

J. T. SUNDERLAND.

Poona, December 31.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

My Quest.

Long had I wavered 'twixt belief and doubt,
This way and that, turning my faith about,
To keep the truth and sift the error out.
My hold on truth seemed lessening day by day,
The ancient landmarks failed to point the way:
I could not reason. I could only pray
That he who gladly hungry souls doth feed
Might give me what was lacking to my need,
And into ways of truth my footsteps lead.

And while my strong desire to God I brought,
That he would grant the light and peace I sought,
These words of Christ sprang sudden to my thought:
More blessed 'tis to give than to receive.
No more,— no mystic dogma to believe,
Only a thread in each day's life to weave;
Only a common duty, in such wise
Transfigured by new light that straight mine eyes
Saw how above all truth *true living* lies,
Saw that, forgetful of my own soul's need,
Filling my life with gracious thought and deed,
I might leave time — and God — to shape my creed.

. . . . . .

And day by day I think I read more plain
This crowning truth, that, spite of sin and pain,
No life that God has given is lived in vain,
But each poor, weak, and sin-polluted soul,
Shall struggle free at last, and reach its goal,
A perfect part of God's great perfect whole.
My heart believes; yet still I long for light.
Surely, the morning cometh after night,
When Faith, the watcher, shall give place to Sight!

MONDAY.

Beautiful World.

Beautiful world!
Bursting around me,
Manifold, million-hued
Wonders confound me!
From earth, sea, and starry sky,
Meadow and mountains,
Eagerly gushes
Life's magical fountain.

Bright world! brave world!
Though witlings may blame thee,
Wonderful excellence
Only could frame thee!

— *John Stuart Blackie.*

TUESDAY.

My Guests.

They come to me in dreams, by night, by day,
From soundless silences of that great life
Which ever lies beside our common way,
And leads to God's deep peace beyond our strife.

They come to me like fairy, shell-like bark
Across a sea of bright and shining foam;
Like sunshine falling through great drifts of dark;
Like winged voyagers from the skies of home.

They teach me how that sorrow, pain, and loss
Bear blessed fruits of love to cheer the world;
How every burden, every wound and cross,
A heart of sweetness holds within it furled;

How by and by the thorns that pierce our feet
Will carry blossoms saintly, pure, and white;
How all life's bitterest draughts are turned to sweet,
And all our darkest clouds are crowned with light.

They wake my days with summer song of birds,
They lift my heart above the clinging dust;
In voice of winds, in music without words,
They teach me patient hope and love and trust.

—*E. Alice Bradley.*

WEDNESDAY.

Do Good.

Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor, all labor, is earnest and holy:
Let your good work be your prayer to your God.

Speak a kind word whene'er it is needed;
Give a bright smile, be it even unheeded;
Uproot an evil before 'tis well seeded:
God gives you courage and strength to do good.

Let not an angry word ever be spoken;
Let not a promise be made and then broken;
Let not your words, *but your deeds*, be the token
That you are at work in the vineyard of God.

— *Selected.*

THURSDAY.

All is Each, and Each is All.

The river and the leaf, the sun and shade,
The bird and stone, the shepherds and their flocks,
Are all of one primeval substance made,
A single key their common secret locks.

Each atom holds the boundless God concrete
Beside whose abstract Being nothing is;
Each mind, each point of dust, is God complete:
Who knows but this, the magic key is his.

—*W. R. Alger.*

FRIDAY.

If.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make the heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

—*Selected.*

SATURDAY.

Firmness.

Be firm. One constant element in luck
Is genuine, solid, old Teutonic pluck.
See yon tall shaft? It felt the earthquake's thrill,
Clung to its base, and greets the sunrise still.

Stick to your aim; the mongrel's hold will slip,
But only crowbars loose the bull-dog's grip;
Small as he looks, the jaw that never yields
Drags down the bellowing monarch of the fields.

Yet, in opinions, look not always back:
Your wake is nothing, mind the coming track;
Leave what you've done for what you have to do;
Don't be "consistent," but be simply true.

—*Oliver Wendell Holmes.*

EDITORIAL.

The Children. OUR short sermon written especially for children, wherever the *Unitarian* can find them, is on page 133. We do hope fathers and mothers will read it to the little ones.

New Unitarian History. PLEASE note that we are keeping an index to every item of news which we receive from our churches. At the end of each year that index will be given to you if you are a subscriber, and you will have a most valuable record of Unitarian history for the year.

Has your church any report of its doings in this number?

The *Unitarian* intends to be a purely representative national parish paper, and it is your privilege to have published in our columns every month all church announcements and notices and news items which you are willing to send us. We desire very much to have your church represented. Please ascertain if any one in your society is acting as church historian.

One Instance. "THE *Unitarian* first came to my study table when I was pastor of the First Methodist Episcopal Church of Waitsburg City, Wash., through a friend. Its sermons, letters, and varied liberal thought reached a longing I had felt for years. I am now pastor of a church in the Free Baptist denomination, and am preaching the liberal truths of the gospel of the nineteenth century. I wish to say to all lovers of advanced thought: Do not be afraid to show your colors. The masses in orthodox churches are starving to death for the truth, and it is only the Gospel of Love that can reach and satisfy them."

The above extract from a letter just received shows one distinct phase of the work the *Unitarian* is doing.

There is no doubt that the longing for our inspiring faith is felt by thousands of earnest hearts. What is needed is, first of all, to give them an opportunity to read the *Unitarian*.

No dollars can be more remuneratively invested than in our mission fund, which sends the *Unitarian* to orthodox ministers, school-teachers, editors, etc.

If every one of our present subscribers would contribute even a little "mite" toward this fund, a grand stimulus would be given to the religion of Jesus, the gospel of love.

Remittances of any amount may be made to the publisher, Geo. H. Ellis, 141 Franklin Street, Boston, Mass., and marked "The Unitarian Mission Fund."

Dr. Furness. WE print in another column the last notable address given by Dr. Furness before the National Conference, also the admirable review of the life career of Dr. Furness written by Mr. Chadwick and some tender words of memorial from Dr. Stebbins. A school companion of Emerson's, the senior by nine years of Theodore Parker, Dr. Furness was vigorously interested in even the latest developments of religious evolution; and while in his early days a strong individualist, almost dreading any organization of religion, and refusing his co-operation in the formation of the National Conference, yet latterly he took part in the meetings of the Conference both at Philadelphia and Washington. Only a few weeks ago Dr. Furness wrote with his own hand a most kindly letter to the *Unitarian*, expressing the hope that his address delivered before the National Conference at Washington might be received as his "greeting to the brethren, as I thought a good deal of their reading it when I wrote it."

Mr. Savage moves the Hub. A CORRESPONDENT from New York writes us: "We consider ourselves signally fortunate in two particulars: Dr. Talmage has left, and Dr. Savage is coming! We believe we are now the Hub ourselves."

Thine and Mine. A SERIES of brief and earnest articles under this title, and signed "Alter Ego," have been appearing in the local parish paper of the First Church of Milton, Mass. They deal in a direct, practical way with the missionary opportunities open to our Unitarian gospel, and the difficulties in the way. It seems as if much more would be accomplished, could we only all understand the situation better; and toward this end we ask our readers to give a hearing to "Alter

Ego," whose first letter appears in this number.

A Second World's Religious Parliament. THE French Roman Catholic, Abbé Victor Charbonnel, soon after the Parliament of Religions held during the Columbian Exposition, suggested that a similar great religious congress should meet in 1900 at the Exposition then to be held in Paris.

The *Revue de Paris* supported the suggestion, and the French religious journals are now rather excitedly discussing the pros and cons. Many influential papers assert that such a Congress would neither help the spread of Christianity nor do anything towards bridging the widening gulf between Catholics and Protestants. On the other hand, such journals as *Gazette de France* favor the Parliament, for the emphatic if partisan reason that "it will demonstrate the identity of true religion with Roman Catholicism."

Another Faith Universal! THE most recent original panacea for the solution of all religious creeds into one universal tincture comes from a Jewish Rabbi, Dr. Krauskopff of Philadelphia. It is a proposal to reunite Jew and Christian, divided since the beginning of the Christian era. Dr. Krauskopff urges his own congregation to cross over into this Universal Faith, giving up everything which constitutes the peculiarity of Judaism, and clinging to that only which is common to both Jew and Christian. "If we have the welfare of mankind at heart," he says, "if we believe Isaiah and Jesus yearn for a happy brotherhood of all mankind, with no other dogma than right-thinking and no other creed than right-doing, then we have no right to hesitate."

This is a fine appeal to the vast waste of vagueness. The fallacy lies in the simple fact that honest Jews thoroughly believe that in Judaism they *have* right-thinking, and in obeying that thinking find their right-doing! And so honest Christians are all compelled to belong to some sect, because just there they find their right-thinking and justification for what seems to them right-doing.

This Tells. GEN. MARTIN at the farewell reception given to Rev. Minot J. Savage by the Channing Club in Boston said, "I have attended Mr. Savage's Church for twenty-one years, and during that period have not been absent fifteen Sundays."

Army Discipline. A REMARKABLE meeting was held in New York, February 3, presided over by Chauncey M. Depew, and attended by Mayor Strong, Dr. Lyman Abbott, etc., as a protest against the recall of Ballington Booth and Mrs. Booth from the command of the Salvation Army in America. Most earnest and heartfelt words were spoken of the noble work the Army had accomplished, but it was evident that the autocratic power of the old general would not give way to the wishes of the friends of the Army here. The chief-of-staff in London cabled in response to request: —

"Thanks for telegram. General Booth travelling in India. Change in command indicates no disapproval whatever, but confidence. States, like many others, also changing this year. Remain true to world purpose of the Army. The General relies on American auxiliaries honorably and heartily helping his son and daughter in carrying out their own declarations, and in their continued consecration to the whole world's salvation. Christ's love overcomes all side issues.

"BRAMWELL BOOTH, *Chief of Staff*."

Ballington Booth has no thought of resisting the order, but says: "We, who have required obedience from others, are ourselves obeying." "Others may come and go, others may live or die; but God lives in your lives and ours forever and forever!" "The Army is not a man or a number of men. It is not regulations or rules. It is not forms or methods. But it is something far deeper: it is God-given principles."

Home Devotions. IN how many homes to-day do daily family devotions help the "worldling's eyes to gather dew"?

The pressure of competitive business, which forces habits of hurrying into the sanctities of home life, and the electric-lit amusements of the night, which inevitably lead to late rising in the morning, have doubtless done much to banish both the opportunity for such devotions and the

calm mental attitude which could appreciate such opportunity. Where the head of the household dresses barely in time to eat, we cannot say to enjoy, his morning steak, to catch up the newspaper from the hall table, and run for his train, morning devotions would be grotesque.

But there are yet many families well regulated in these respects, where by the natural arranging genius of the housewife there is no hurry, and where by the same wonderful influence all members are seated at the breakfast table together, yet where no word of devotion, no common prayer, no blessing, ever finds voice. No doubt this silence is largely a protest against the artificial rigid formality of former days, but, surely, Unitarians should be the first to show that they have to-day a spiritual intercourse with the living God that is real as life, fresh every morning, free as ordinary speech, and capable of being shared as a quickening and uplifting power.

The several new hymn-books—"Hymns for Church and Home," published by the American Unitarian Association, or Mrs. T. C. Williams's admirable collection, "Amore Dei"—furnish just the right sort of inspiring reading for family service. One good Unitarian hymn read aloud each morning would be in itself an uplifting devotion, and any one could do this.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The treasurer of the American Unitarian Association, Mr. George W. Stone, makes the following valuable suggestion, looking toward increased financial support for our pressing home missionary work:—

"Information from the Far West indicates that business is improving in that region. This is good news indeed, for that portion of the country has suffered more than any other. When the demand for goods, therefore, comes from there, we may reasonably expect a general revival of business throughout the country. When the wheels begin to turn again, we hope to carry out some of the plans for enlarging our work, which await only the financial resources to make them successful. When this time comes, we need not only to secure a *larger* income than we now have, but we also need to secure a *definite* income, one upon which we can rely, so that our plans may be made to conform to that amount, and the danger of a deficiency be avoided. This sum ought also to be secured for a term of years, and it can be done if our friends will take hold of it in earnest. Let me illustrate what I mean. The average annual donations from churches and individuals (exclusive of bequests and income from investments) for the past ten years has been $55,154.69. Last year it was only $50,643.71, but that was a year of unusual discouragement, and every denomination and every public charity suffered alike from a falling off in its contributions. It would seem to be practicable to secure an income from these two sources; namely, churches and individual contributions (exclusive of bequests and income from investments), for five years, of $80,000 per annum. This would be only $25,000 in excess of the average income for the past ten years from these two sources. This amount should be guaranteed by individuals or by other organizations than churches. For example, Women's Alliances, Men's Clubs, Unity Clubs, Guilds, Sunday-schools, etc., or by groups of persons, organized independently of the church.

"The form of this guarantee should be a promise to contribute a sum sufficient to make the total contributions for the next five years equal to $80,000 each year, exclusive of bequests and income from investments, provided that no payment on account of guarantee should exceed $100 in any one year. Of course, the greater number of guarantors we could secure, the smaller would be the assessment. It would not be worth while to make this plan operative unless at least two hundred and fifty guarantors could be secured. If this suggestion meets with any general approval, the treasurer would be glad to hear from 'the field' about it.

"With the revival of business, and the increased interest already visible in our churches, it seems quite likely that the payments would be very much less than the limit of $100 named in the plan. We offer this as a suggestion, and would be glad to hear from the friends of the Unitarian cause, any of them, about it, and to make a list of names, if any shall be sent in, to whom the blanks will be sent as soon as the requisite number (250) is reached.

"Of course there will be no objection, should any one person desire to take more than one share; that is, to guarantee a larger amount than $100."

The true culture of personal beauty is not external: it is heart-work.—*J. R. Miller.*

SUNDAY-SCHOOLS.

It is a gratifying fact that the contributions so far this year, for the Unitarian Sunday School Society, are larger than at the same time last year. In view of the hard times and many appeals to the churches this gives encouragement to the work. It is not agreeable to be talking money so much, but nearly everything requires the aid of this valuable element. The only excuse for mentioning contributions so frequently rises in the necessity of keeping the subject before busy people. Ministers and laity have a great deal to do; and, before they know it, the happy opportunity is past in which they could do this good deed. I can only say what I have often stated before: that, if the churches and Sunday-schools train the young people, and secure them, all is well for the future.

The interesting lessons on the "Beginning of Christianity" now take another step forward in the five leaflets for March, covering the five Sundays of that month. We are led into the exciting experiences of the convert Paul, who becomes the head and front of the missionary work of the new faith. The lessons in due course follow Paul from Damascus and Arabia to the various cities of Asia Minor and Macedonia. There are "perils" many; and the apostle to the Gentiles suffers from foes of all kinds, and undergoes dangers that would seem great enough to quench the strongest ardor. The subjects are as follow: "The Conversion of Saul," "The People worshipped the Apostles," "The Meeting at Jerusalem," "Paul and the Jailer," and "The Mob at Thessalonica." The Intermediate are prepared by Rev. Edward A. Horton, the Advanced by Rev. Thomas R. Slicer, and the Primary by Mrs. J. C. Jaynes. The Intermediate and Advanced are printed together in a four-page leaflet. Price, 50 cents a hundred. The Primary is also a four-page (illustrated) leaflet, and sells for the same price.

In response to fresh calls the tenth edition (which is the tenth thousand) of the New Song and Service Book is in the printer's hands. One hundred and fourteen Sunday-schools have introduced this book. The Unitarian Sunday School Society would be glad to have those who wish to know the merits of the book, when put to actual use, write to any one of the Sunday-schools where the book has been placed. A sample copy can be had by mail. Price, 40 cents, postage prepaid. $4 a dozen.

I cannot omit mentioning another cheerful fact along with the larger contributions to the treasury of the Unitarian Sunday School Society, that *Every Other Sunday* is holding a steady way. As it is the only paper issued in our denomination for young people, there is every reason for the hope that such a publication should be well supported. This current year the individual subscriptions have been larger than ever, which is a very good test of interest. But in the main this little paper will have to be distributed in bundles, paid for by the Sunday-school as a whole.

I have already expressed my belief in this department that the agitation now going on for a union of the young people's forces under some appropriate name, and with certain definite objects, is calculated to benefit the whole region of young life in our Unitarian churches. We are members one of another in this respect as in other regards; and, with an aroused thought and activity among the young people, we shall have a strengthening of the Sunday-schools. This will result probably in more teachers and better ones, in an increased appreciation of the dignity and value of the Sunday-school, and in a co-operative result which will tend to keep the elder pupils in the Sunday-school longer. The fascinating problems of study that satisfy the older pupils come up in the lower grades, and can be made interesting under right treatment.

Lifting our eyes from the special Unitarian field, we see in other churches an increased attention to Sunday-school problems. It is an attention which is in harmony with modern methods, and is intelligently exercised. There are meetings, especially in the Congregational Trinitarian body, of a most satisfactory kind. Discussions of a most vital character are carried on. This is not so true of the Episcopal Church, which is satisfied in the main with the catechetical method so long employed. A great deal of this improvement springs from the challenge which public school education gives. The system of common school and college education is now being pushed to perfected results. In comparison, our Sunday-school training often seems very much behind. Under this pressure thoughtful people are awakening, and demanding for religion and ethics better handling.

The "Easter Services" for 1891, 1893, and 1894, have been reprinted by the Unitarian Sunday School Society, and are now offered to the schools at 5 cents a copy or $4 a hundred. No new "Easter Service" is issued this year.

EDWARD A. HORTON.

It is one of the beautiful dispensations of Providence that out of the experiences which are common to us all, we are enabled to minister to each other, as Christ ministered.—*Julian K. Smyth.*

TEMPERANCE WORK.

On February 10 the Unitarian Temperance Society invited its members to meet with its board of directors at the Unitarian Building, Boston. A good number were present; and, after the regular business had been transacted, interesting addresses were made. Rev. George W. Cooke read a detailed report made up from responses received from our Sunday-schools and churches in answer to a circular of inquiry sent out some time ago by the society. These responses reveal very interestingly the attitude of our churches toward the temperance question.

The report will be printed later, and will repay study. There is good reason to believe that a great deal of good temperance work is being done in a quiet way among us.

Addresses were made by Rev. Leslie W. Sprague, recently arrived among us from the Pacific Coast, and by Rev. R. W. Boynton. Mrs. Mary T. Whitney also spoke, referring especially to the attitude of the Unitarian Temperance Society, indicated by its distributing a tract in favor of the Norwegian system as proposed in Massachusetts, which method she considers unwise and ethically unsound. The Unitarian Temperance Society welcomes all such friendly criticism, nor does it expect unanimity of opinion among its members. The meeting was opened by the president, Mr. Eliot, and closed by the vice-president, Mr. William H. Baldwin.

On Monday evening, February 17, the Unitarian Sunday-school Teachers' Union at its regular meeting considered the question of "Temperance in Relation to Sunday-schools." The usual social meeting and supper was succeeded by the following addresses:—

1. The Norwegian System in America, Rev. C. F. Dole.
2. The Work of the Unitarian Temperance Society for Sunday-schools, Rev. Christopher R. Eliot.
3. What our Sunday-schools are Doing, Rev. George W. Cooke.
4. Temperance Teaching in the Home, Rev. Samuel W. Dike.
5. How can the Sunday-school do its Best Work for Temperance? Rev. L. W. Sprague.

The services used were those prepared by the Unitarian Temperance Society for Temperance Sunday, March 1, "in memory of Rev. Grindall Reynolds, D.D., and his loyal work in behalf of the temperance cause."

Two leaflets in the envelope series of "Temperance Ideas" are now ready. One is entitled "For their Sake," and contains sentences from Rev. W. C. Gannett, Rev. C. F. Dole, and Rev. C. R. Eliot. The other is headed "Personal Purity," and was written by our constant friend, Rev. Edward E. Hale, D.D.

These leaflets contain but a hundred words, and are designed for use in correspondence as well as for other channels of distribution. The secretary will supply them, free of expense, to those asking.

CHRISTOPHER R. ELIOT.

LITERARY NOTES.

Edmund B. Willson: A Memoir. By Robert S. Rantoul. Read before the Essex Institute, Salem, Nov. 7, 1895.—This admirably prepared biography of Mr. Willson will be greatly valued by every one who had in any way been brought into contact with the strong, refined intelligence that characterized in an unusual degree the pastor of the old North Church of Salem. Mr. Willson was peculiarly a fitting subject for biographical memoir, for he possessed the striking personality which physically and mentally made him a distinguished personage in any and every gathering. To his intimate friends it was always a matter of curious surmise as to why Mr. Willson's great abilities never lifted him into greater prominence. Men of far less gifts made national reputations; but there was a vein of self-depreciation, of hyper-sensitiveness, beneath Mr. Willson's strong and powerful intellect which acted continually to keep him in retirement. In Salem he certainly found his ideal environment, and there for thirty-five years he steadily grew in the appreciation of his fellow-citizens till he came to be regarded as the Nestor of the city; and Mr. Rantoul correctly says, "No gathering was complete without his presence, no feast, no social function, wholly happy without his blessing."

Six Miracle Plays. By Katharine T. Hinkson. Chicago: Stone & Kimball.—Almost any book of Stone & Kimball's publication has an attraction for the admirer of things beautiful. The design of the cover, the splendid paper, the rich type, the careful artistic oversight of a hundred details, are things to make any book a pleasure to handle. Astonishing care of this kind has been given to Miss Hinkson's Miracle Plays. Six original drawings by Patten Wilson, reproduced on Japanese vellum, lend picturesqueness to the volume. The plays themselves are six in number, dealing with the "Coming and Childhood of our Lord," advancing from the Annunciation to the Finding in the Temple. There is no attempt at

a simple, human, natural rendering of these scenes. Indeed, the atmosphere of the miraculous is made the most of; and the whole book is cast in the spirit of adoration, of worship before Deity. A gentle poetic sentiment pervades every line, but we seek in vain for any power or passion.

Leaflets for Lent. Selections from the Bible and from the manuscripts of the late Rev. W. P. Tilden. By his daughter, Laura Tilden Greene. Lee & Shepard, Boston.—"Do we take delight in approaching God? Have we not some weak points that need strengthening? Do we all live as we believe?" With these words Mr. Tilden prepared himself and those whom he addressed to keep Lent "as a season of getting and giving light." The book so lovingly and beautifully prepared by his daughter is a gift of priceless spiritual worth to every home in which its uplifting words are read.

The day on which we write this brief but grateful notice is Ash Wednesday; and the words with which the opening of this season is brightened are, "Jesus found the way to God, and waits to show that way to us. Man is God's child, not an adopted, but an own child, born out of the bosom of Divine Love."

John Knox. By P. Hume Brown. London, Eng.: A. & C. Black.—Of the previous four or five biographies of Knox, none compare in original research and thoroughness with this admirable work of Hume Brown's. The story of the great Scotch reformer is an extraordinary one. A poor teacher, a student, a prisoner in the French galleys, a minister, an exile, adviser to the queen, a reformer of the religion of a great nation, —what a career! He had the nature, force, rude simplicity, and directness of a Cromwell. He was typical of his race, like Buchanan, Burns, Carlyle. But with Carlyle's force and roughness he shared Burns's great human sympathies, feeling, in his own words, "I have rather need of all than any hath need of me."

Three centuries of his fellow-countrymen have continued to regard the name of Knox as the greatest upon the nation's scroll of fame.

Little Books on Religion.—Messrs. Dodd, Mead & Co. are to be thanked for bringing out this useful little series of handy volumes, edited by Dr. Robert Nicoll. We have seen several of the series. Some half-dozen have already been issued; and they are all fresh, vigorous, quickening, religious literature. Dr. Dale's "Christ and the Future Life" and Dr. Marcus Dod's "Visions of a Prophet" are very strong, from their orthodox point of view. The gem of the set so far is, however, Ian Maclaren's (John Watson) "The Upper Room." Here is the most delicate poetic imagination, with almost perfect simplicity of literary style, brought to bear upon an interpretation of the tenderest scenes in the life of Christ. Among the innumerable efforts in this direction "The Upper Room" deserves a permanent place.

Life of Jesus. By Ernest Renan. Boston: Roberts Brothers.—A newly revised translation from the twenty-third and final edition of this famous work. The whole text has been carefully compared under the supervision of Dr. J. H. Allen, who writes an introductory editorial preface. With whatever slight historical exaggerations this work may be marred, it will probably hold its place as the first scholarly attempt to acknowledge the proper atmosphere in which the early scenes of Christian history really took shape. Baur, Strauss, Zeller, etc., were rational to an extreme; but hard logic deflects the true vision. Renan restored truth by bringing back imagination into the interpretation of the Gospels.

Architects of Fate, or Steps to Success. By Orison Swett Marden. Boston: Houghton, Mifflin & Co.—A book of inspiration to character-building, self-culture, to a full and rich manhood and womanhood, by most invigorating examples of noble achievement. It is characterized by the same remarkable qualities as its companion volume, "Pushing to the Front," which passed through more than a dozen editions the first year, has been adopted for use in the Boston and other public schools, has received hearty commendation from other countries, and is pronounced by the press one of the greatest success-books ever published.

The Religion of Hope. By Philip S. Moxom. Boston: Roberts Brothers.—This is a collection of various sermons delivered during a dozen or more years on all sorts of topics. The common note of a hopeful, strong, sane man's vigorous voice rings through them all. They are good to read.

From Tacoma, Wash., comes a special number of the *Free Church Record*, entirely devoted to memorializing the late Rev. O. B. Frothingham. The little Tacoma paper has gathered up a loving word from Dr. J. H. Allen of Cambridge, the funeral address of Rev. J. W. Chadwick given in Boston, and the addresses delivered at the memorial exercises in New York. To these it adds the word of its own minister, Rev. Alfred Martin.

CHILDREN'S CORNER.

THE LIGHTED CANDLE.

A Sermon for Children, written for the "Unitarian" by Rev. Roderick Stebbins.

Some weeks ago we had a lesson on this subject in our Sunday-school. I hope you remember the picture that was in the lesson paper for the youngest children.

It was a picture of a little boy with his long night-dress on, just ready to jump into bed and to go to sleep. He had been playing hard all day, and his eyes were blinking and winking; for the sand-man had been around, and had said it was time for little boys to be tucked safely in bed.

But there was something else in this picture besides the little boy. There was a candle standing on the window-sill; and it was burning away as hard as it could, and giving as much light as possible to the little boy in the room and to anybody who happened to be on the sidewalk below.

It was snowing outside, for there was snow on the window-sashes; and, although the picture did not tell us so, I think the little boy's father was hurrying home from his business in the street below. As he got near his house, his hat and coat all covered with snow and his trousers tucked in his rubber boots, he looked up at his little boy's window, and said: "There is the light in my little boy's room. He hasn't gone to bed yet; and, if I hurry, I shall see him before he goes to sleep and give him one good kiss to sleep on." So he hurried faster than ever; and the first thing he did after he had shaken the snow off his coat and had warmed himself a little, so as not to take too much cold air with him into the room where his little boy slept, he ran upstairs, kissed his little son good-night, and went downstairs very happy that he had got home before the little boy went to sleep.

And the little boy, how do you think he felt? Just as you feel when your father, whom you haven't seen all day, comes to your bed at night, and draws the covers over you and tucks you in tight, so you can't kick the clothes off, and then kisses you, hears your prayer, and says "Good-night." You feel very happy, don't you, and so warm and so safe; and you snuggle in your pillow, and are asleep in five minutes.

Now, all this happened to the little boy we are talking about; and it happened so, because he lighted his candle and put it in the window for his father to see. If the room had been all dark, his father would have said: "Ah! my little boy is fast asleep. There is no use for me to hurry, because I cannot see him until the morning." But, because the candle was burning, the little boy and his father had a hug and a good-night kiss before the little boy went to sleep.

Some of you live in the country where there is no gas, and, when bed-time comes, your mother or your sister or some one who takes care of you gives you a candle and you go off to bed. But the candle is lighted, isn't it? It would be very queer to take a candle with you, and never light it. You might just as well take a long piece of iron which never lights. A candle is no use unless it is lighted.

Perhaps you live in the city where there is gas or electricity, and you do not have to use candles; but, when you go to bed, all you have to do is to press a button or pull a chain, and the room is all ablaze with light. This is very much like the candle. The gas or the electricity would be of no use to you at night unless it was lighted. Sometimes the electricity "gives out," as we say, and it will not light; and the house is all dark, and we have to hurry about to get all the lamps and candles there are in the closets, and which we haven't used for a long time.

It is very inconvenient to be left that way in the dark. But that is what will happen if we do not light our candles or if the gas and the electricity will not burn.

Did you ever think that you might be like a candle? The Bible says we are, and in many, many places it speaks of letting our light shine. We are like candles, and our faces show whether or not we are giving any light. How dark a boy's face looks when it is all scowls and frowns! How

dark a little girl can make a room, when she is all pouts and tears! Smiles and bright eyes and cheerful voices, with no whines and scolds, give light to every one in the house.

Some boys and girls think it doesn't matter how their faces look. They do not care if their eyes are swollen with crying or if their voices are angry, provided only they have pretty clothes to wear. When I see boys and girls like that, I always think of the candles some people keep on their mantels, beautiful to look at, but they are never lighted.

You have seen such candles, fluted and twisted, with pictures and gold and silver paper pasted on them, very pretty; and people say they are too good to light. Now, really, the only use of a candle is to give light; and the only use for a boy or girl is to give light also. The prettier a candle is, the more light it ought to give. The prettier, the more fortunate, the better dressed a little child is, the more light he ought to give, the happier he should make all those about him by his kindness, by his cheerfulness, and by his smiles and happy spirit.

There are many more ways in which we can make our light shine; but I think that by bright, happy, sunshiny faces is one of the very best ways. And, wherever children put such a light, it will make people who see it very happy; and they will all want to hurry home, and say: "I saw such a happy child to-day. His bright face made me very happy, too."

And I am sure that God also is made happy by every little child in the world whose face is like a lighted candle to all who see it.

BE YOURSELF.

Never try to hold a bushel, if designed to hold a peck,
Or outreach the cranes and camels with your half an inch of neck;
Never try to race with dolphins, if you cannot even swim,
Or to challenge hawks for vision, if your eyes be old and dim.
Never spread a grain of butter over fifty yards of bread,
Or attempt with penny trumpets to awaken up the dead.
Not every stick of timber that is fit to make a mast,
Not every structure builded is a pyramid to last.
Not every piece of music is an anthem or a psalm,
Not every growing sapling is a pine or lofty palm;
Yet every mossy atom has its own peculiar grace,
And each its perfect usefulness or beauty in its place.

These truths are old and hoary; yet we need them every day,
To reconcile our longings to the limits of our way.
The only true philosopher is he who learns content,
Though quartered in a palace or but sheltered in his tent,
Whose cheerful soul is ready to encompass what it can,
Nor vex itself in criticising God's eternal plan.

—*E. Edgar Jones*, in the *Current*.

KATHARINE.

She is such a darling little girl! I do not know her. The children call her Katharine. The reason I know she is a darling is that, when she comes out of the house in her crimson coat and hood, all the other children cry out joyfully, "Here's Katharine!" and they rush to meet her. Then another reason I know she is a darling child is because she is so good to her dolls. We have a stray cat in our block—a dear cat—who, in spite of her homelessness, keeps so clean and fat. She is such a cheery cat. Katharine is just as kind to the cat as she is to her dolls, and feeds her every day. Such a tiny girl! but she has made all the children happier and better mannered, just because she is so happy and well-mannered herself.—*Grace Thompson, in the Outlook.*

WHEN BEDTIME COMES TOO SOON.

The clocks don't know their A, B, C's,
And so they cannot spell;
But yet they count much more than I,
And seem to count quite well.

But what good so much counting does
I'd really like to know,—
Just sending people off to bed
Before they want to go.

—*St. Nicholas.*

NEWS FROM THE FIELD.

It will be seen by reference to the cover that we are keeping an *index* to every item of news from our churches. At the end of each year that index is given to every subscriber, so that references to what has taken place in any society can easily be made.

Has your church an item of news in this number of the *Unitarian?* We should be glad to have you represented, and will gladly publish every month any announcements, notices, or news which you will send us. The *Unitarian* is a parish paper, and its interest is in every parish.

Alameda, Cal.—Unity Circle has adopted the plan of having every alternate meeting a social afternoon, when we invite our friends, and, after entertaining them with a short programme, serve them with light refreshments. These afternoon social "At Homes" are growing deservedly popular, and we mean to have many of them.

Athol, Mass.—The Sunday-school of the Second Unitarian Society has a pleasant way of reminding the "shut-ins" and aged people of this church that they are not forgotten by sending them a letter and souvenir—a picture of the church and its pastor—or a bunch of flowers—on their respective birthdays. The pleasant letters sent in acknowledgment show how much the attention is appreciated. Mr. Horst holds very helpful and instructive teachers' meetings weekly; and the series of lessons, "The Teaching of Jesus," are used. We are looking forward to the next series, "The Beginnings of Christianity."

The "Avoirdupois Party" given under the auspices of the guild recently was as amusing as the name suggests. "The Sweet Family," personated by the "Merry Twenty," was a success, to say the least, and formed the first part of the entertainment, after which the company paired off by tickets, and were then weighed, the heavier one paying for refreshments for the two.

Bangor, Me.—Mrs. Chant occupied Mr. Beach's pulpit Sunday, January 12. She spoke upon the subject of "Prison Reform." She also addressed the Sunday-school; and not only the children, but the grown people, enjoyed her remarks. The 13th was the regular day for the study meeting of the Alliance; but Mrs. Chant was to speak morning, afternoon, and evening, and so many wished to hear her the Alliance meeting was postponed one week. The subject to be considered was "The Bible as Literature."

Mrs. Lincoln, of cook-book fame, gave a talk in the Memorial Parlors the evening of the 20th. It was an object-lesson in the use of the chafing-dish.

On Saturday, January 11, there was "A Title Party" at the Parlors. It was a delightful entertainment, and the ladies in charge must have worked diligently with brains and fingers. A great many books were illustrated, and before the hour of departure refreshments were served. A prize was offered to the one guessing the greatest number of titles. The successful contestant guessed the names of more than ninety books.

She was awarded Eugene Field's "A Little Book of Profitable Tales."—*Church Exchange.*

Battle Creek, Mich.—*Reed Stuart Fraternity:* The fraternity is doing splendid work. At the Sunday evening meeting last Sunday Mr. George Lewis read a very thoughtful paper on "Robert Elsmere," giving a synopsis of the story, and showing the main parts of interest in the book in connection with the religious movements of these days. About forty were present, and a number entered heartily into the discussion. The previous Sunday evening Miss Annie Grandine read a very interesting paper on "The Master," by Isaac Zangwill, in connection with a number of good selections read from the book, all of which was much appreciated by those present.

The Sunday-school: The following is a record of the entire Sunday-school for the past three months. The number present at the beginning of the quarter was ninety-seven. The largest number in attendance was December 15, when there were two hundred and thirteen present. Seven new classes have been formed. Collections for the quarter, $29.41. Special attention has been paid to the opening exercises in the way of songs and recitations by the children. One evening concert was given during the quarter; and on Christmas Eve the school was entertained by Mr. Kellogg with his stereopticon, and presents consisting of books and toys were distributed. The kindergarten department is very prosperous under the leadership of Mrs. Barnes, and from the emblems worn by the little ones we note that they are distinguished as "Little Buds of Promise." Mrs. A. C. Kingman, Secretary.

Belfast, Me.—The interest in every branch of our work increases. Of chief interest is the newly organized Channing League of Women, the objects of which are to more systematically conduct the charities, hospitalities, and other parish affairs,

and to keep in touch with our denominational life and in sympathy with the great religious world.

Unity Club work and pleasure go happily forward. Two lines are being followed. The first, a course of fortnightly Sunday evening studies upon "World Helpers." Fifteen-minute papers are read, and thus far have been very ably prepared by members. Second, a musical and social course, consisting of four social parties, dancing, and other diversions, two concerts, and two dramatic entertainments. On the 22d inst. the first musical, "An Evening of Old Songs," was very successfully carried out.

Interest in church attendance keeps pace with interest in these other matters. Congregations of one hundred and fifty and more up to two hundred are the rule. Every now and then some new family joins us, one since the new year began. So for all these things we take courage, and work away.—*Church Exchange.*

Berkeley, Cal.—Rev. Edward B. Payne has arranged a course of six lectures to be given at Stiles Hall on alternate Friday evenings. Prof. William H. Hudson of Stanford University delivered the first on January 24. The speakers to follow are President David Starr Jordan, Col. Charles R. Greenleaf, Helen M. Gougar of Indianapolis, Rev. Myron W. Reed of Denver, and Prof. Charles Mills Gayley of the University of California.

Some of our children gave the Channing Cantata, "The Quest of Truth," at the First Church, San Francisco, on February 8.

Boston, Mass.—At the First Church in Boston Lenten services are being held every Wednesday afternoon, at 4.30 P.M.: March 4, Rev. John Cuckson; March 11, Rev. Thomas Van Ness; March 18, Rev. Samuel M. Crothers; March 25, Rev. Francis G. Peabody. The "Passion Week" services will be as follows: April 1, at 4.30 P.M., Rev. Charles G. Ames; April 2, at 8 P.M., holy communion; April 3, at 11 A.M., Rev. S. W. Brooke.

—Rev. Edward Everett Hale, D.D., left February 10 for Southern California, intending to stop at Cleveland and Omaha on the way. He will spend a short time in Southern California.

—The Alliance Branch of the Second Church announce a course of lectures to be given on successive Wednesday evenings, beginning February 19. Mr. Hagop Bogigian will speak on "The Armenian Question," Rev. Minot J. Savage on "Lowell and 'Biglow Papers,'" and Rev. Thomas Van Ness, pastor of the church, on "The Religious Opinions of George Eliot and Victor Hugo, as illustrated by Tito and Jean Valjean."

—*Dorchester:* The congregation of the First Parish met Sunday, February 9, at Winthrop Hall, Upham's Corner, which had kindly been put at their disposal by Mr. N. G. Allbright. In spite of the bad weather, a congregation numbering four hundred and forty-seven completely filled the hall. Two former ministers of the church, Rev. C. R. Eliot and Rev. S. J. Barrows, assisted in the service. The Scripture selections were read by Mr. Eliot, prayer was offered by Mr. Barrows, and each of them made a short address, partly of tender reminiscence, but also in the spirit of hope and courage. The pastor, Rev. E. R. Shippen, in the course of his sermon, gratefully acknowledged the expressions of sympathy and the invitations received from other churches to occupy their houses of worship. Such offers had been received from St. Mary's Church (Episcopal), Baker Memorial Church (Methodist), Upham's Corner Universalist Church, Central Congregational Church, Pilgrim Church (Congregational), Second Church, Dorchester (Congregational), and from the following Unitarian churches: Christ Church, Dorchester; All Souls', Roxbury; First Religious Society, Roxbury; Third Religious Society, Dorchester. Letters of sympathy were received from Rev. P. Ronan, St. Peter's (Catholic); Rev. Charles R. Tenney, Grove Hall (Universalist); Rev. John B. Wilson, Neponset (Baptist). Expressions of sympathy had also been received from the following organizations: Phillips Brooks Club, Dorchester; Dorchester Woman's Club; Samaritan Society, First Universalist Society of Roxbury; John Eliot Club, Roxbury.

The Nathaniel Hall Society of the First Parish will keep on sale photographs of the old meeting-house for the benefit of the fund for rebuilding. Applications may be made to the chairman of the committee, Mr. Edward B. Allen, Hotel Denmark, Dorchester. Prices $1.00 and 25 cents.

—The Church of Our Father, East Boston, celebrated the fiftieth anniversary of its organization January 28. Eight hundred people were present. The exercises were begun at 5.30 o'clock, conducted by the pastor, Rev. Richmond Fisk, D.D. Miss Keys of Winthrop rendered a solo; and the historical address was by Rev. George M. Bodge of Leominster, a former pastor of the church.

The speaker told how at first the society worshipped in the Maverick Church, then at the corner of Sumner Street and Maverick Square, now Lyceum Hall. Rev. Leonard J. Livermore, the first pastor, was installed Feb. 1, 1847, the congregation then numbering one hundred and forty. On Dec. 7, 1851, Rev. Warren H. Cudworth, a Harvard graduate, was ordained to the pastorate. The speaker paid a glowing tribute to the memory and ability of this preacher, and, continuing, said that the new society finally built a church edifice at the corner of Maverick and Bremen Streets, and was greatly strengthened by the flock-

ing to the district of sturdy ship-builders from the South Shore, Duxbury, Mansfield, and Scituate. The corner-stone of the present church was laid July 17, 1867, and the edifice was dedicated April 15, 1868.

Rev. Dr. Fisk then read letters from Rev. Dr. Edward Everett Hale and Rev. Caleb D. Bradlee, D.D.

From 6.45 until the hour of the banquet at 7.30 the corps of fifty ushers were busy escorting members of the society to the front of the church platform, where Rev. and Mrs. G. M. Bodge and Rev. and Mrs. Richmond Fisk held a reception. After the banquet, at which Mr. Frank E. Sullivan presided, came the most enjoyable portion of the celebration. Chairman Sullivan, representing the society, made an address of welcome. "We have two members present to-night," he said, "who were here at the society's first meeting"; and he called upon Mr. and Mrs. Joseph Wells to rise. All present rose to do honor to the venerable couple.

After addresses by Rev. Dr. J. H. Allen and Pastor Fisk, Rev. Minot J. Savage read a poem. Rev. E. A. Horton spoke first in humorous and then in serious vein, touching on the permanence of religion. Mr. Horton was followed by Rev. Charles G. Ames, Rev. Smith Baker, D.D., Rev. Dr. L. B. Bates of the Bromfield Street Church, Rev. Dr. J. T. Black of the Presbyterian church, and Rev. Frederick Woods of the Saratoga Street Methodist Episcopal Church of East Boston.

Brookline, Mass.— The First Parish Church has extended a unanimous call to Rev. W. H. Lyon of All Souls' Church, Roxbury, to become its pastor. Mr. Lyon, who is as deeply attached to All Souls' Church as he is most enthusiastically beloved by his present congregation, has not yet accepted the call.

—Rev. Caleb D. Bradlee has begun his fourth year with Christ's Church, Longwood. He writes us: "Those who attend my church are earnest and loyal; and in all my ministry of over forty-one years, although I have had a very happy time, I do not think that I ever met with a people more devoted and loving. I took the church simply that I might raise up a society for some other person, feeling that at my age I had fairly earned the right to rest; and I am only waiting now till the right time shall come for me to give up the charge to a younger man. New families are moving into Brookline all the time, and some of these families have already joined with us in our efforts to build up this church."

Brooklyn, N.Y.— Rev. William I. Nichols, late of the Spring Garden Unitarian Church in Philadelphia, has been appointed general secretary of the Bureau of Charities in Brooklyn. Mr. Nichols resigned his pastorate in Philadelphia on January 21, and has already entered upon his duties in Brooklyn. He brings to his new work large gifts of mind and heart, a thorough knowledge of the theory and practice of modern charity, experience in charitable administration, and a genuine enthusiasm for humanity. His coming will not only strengthen the Bureau of Charities, but will give additional vigor to our Unitarian fellowship.

—*First Church:* The Confirmation Class will meet at the minister's house on Friday afternoons, beginning February 28. The confirmation service will be on Sunday, March 29. The class will discuss the motives and purposes of the religious life and the principles of liberal Christianity. The young people of the parish are urged to attend.

—*Second Church:* Mr. Chadwick's class in "Modern Literature" meets on Wednesday afternoons at four o'clock, and is well attended. "Matthew Arnold's Letters" have so far furnished the themes for discussion. The regular meeting of the Branch Alliance of the Second Unitarian Church was held at the residence of Mrs. Charles T. Catlin on Friday, January 17. Sixty-five members were present, business was transacted, and a very interesting paper on Browning was read by Mrs. Robert H. Davis of New York. Luncheon and a social hour followed.

—*Unity Church:* The amount realized at our tea party, after paying expenses, was $533.18, a result most gratifying to all interested. The reorganization of Unity Sunday-school is nearly completed, and several valuable additions have been made to the corps of teachers. Mrs. Austin, Mrs. Prosser, Mrs. Fanshawe, and Mr. Southard have entered into the work heartily. The teachers' meetings are held fortnightly. Mr. Camp does not give up the adult class, but has it after the regular session. Mr. Bethune W. Jones is giving the school some excellent training in singing, and the "Carol" is liked more and more. Mr. Alonzo Chase and Mr. Charles Baker have taken charge of the library.

—*Willow Place Chapel:* Many names of those desiring to join the Chapel Confirmation Class have already been received. The class will meet with Mr. Porter once during each week until Easter Sunday, when the members will be confirmed according to custom at the Pierrepont Street Church. The attendance at the Sunday evening chapel services averages about one hundred. Mr. Porter preached on the first three Sundays of the month, and Mr. Eliot on last Sunday. A word of commendation should be said of the chapel choir, for the constant attendance of its members aids materially in the service.

Chelsea, Mass.— The regular evening service on Sunday, February 9, was omitted, in order that the society of the First Uni-

tarian Church might unite with those of East Boston, Revere, and Beachmont in a union service in the Unitarian church at Revere.

The class studies of the Unity Club meet in monthly session. That in Shakspere, under the leadership of Mr. J. A. J. Wilcox, closed its study of "Macbeth" on Wednesday, February 12, and will commence a study of the "Winter's Tale" at the next assembly. The class in "Social Science," Rev. A. P. Reccord leader, will discuss "Modern Scientific Charity" on the evening of February 19, and will be followed by the class in "French Revolution," under Mr. Boyd Bartlett, on Wednesday, February 26. The club is also prolific in entertainment, its last one taking the form of "A Belated Picnic," where an artificial grove, summer costumes, and basket lunches delightfully fulfilled the prophecy of its name.

The Social Circle is also doing effective work. Its various enterprises have thus far been financially successful, and it now advertises a leap-year sale for February 28 and 29. A "Mother Goose" procession and entertainment will be one of the attractions.

Chicago, Ill.—*Western Unitarian Conference:* A regular meeting of the directors of the Western Unitarian Conference was held at 175 Dearborn Street, January 29, at 2 P.M. There were present Miss Hultin, Messrs. Jones, Effinger, Van Inwagen, Fenn, Elliott, and Gould. In the absence of the president, Mr. Effinger presided. The reading of the report of the last meeting was omitted. Letters were read from Messrs. Elliott, Byrnes, and Harvey, accepting their elections to the board; and the letters were ordered to be filed. A letter from Mr. Hosmer was also read, containing suggestions on the objects for which the meeting was called. A letter was read from the secretary of the board of trustees of All Souls' Church, Chicago, inviting the conference to hold its next annual meeting with that society; and the board voted a unanimous and cordial acceptance of the invitation. It was voted that the programme committee consist of four members, including the secretary of the conference and the minister of the church with which the conference unite, and that the committee to be chosen be appointed by the presiding officer. Mrs. Woolley and Mr. Elliott were appointed as the members of the committee. The financial committee reported that it had found that, if the churches should all contribute as much as they had each sent during the past four years, the conference would be able to meet all expenses, and that it had sent out circulars to the different churches, asking for contributions on that basis. It had also found that some $750 of the deficit subscription had not yet been received, and it sent out circulars to those subscribers to the deficit who had not yet sent in the money subscribed. Adjourned. A. W. Gould, Secretary.

—*Unity Church:* The regular quarterly meeting of the Associate Alliance was held in the parlors of Unity Church on Thursday, February 6. Rev. W. W. Fenn of the Church of the Messiah gave an interesting paper on "Denominationalism: Its Advantages and Perils," which was followed by an informal discussion.

At the meeting of the study class Tuesday, February 11, Mrs. Bulkeley read an instructive paper on "Theodore Parker."

Sunday afternoon, February 9, Mrs. Ormiston Chant of London, Eng., spoke to a large and interested audience on the theme "A New Heaven and a New Earth."

The social settlement recently established at the Unity Church Industrial School, by members of the congregation and others interested in such work, is getting into good running order. A mothers' club, which holds weekly meetings, a kindergarten, a crèche, and Saturday sewing-classes, which were features of the Industrial School, have been continued; while several new clubs for men and boys have been organized. Through the medium of a circulating library, good, wholesome literature is sent into the homes of the neighborhood, where it is eagerly welcomed. At the soup kitchen both soup and coffee may be had at a merely nominal price. It is hoped that through this agency one of the prime causes of intemperance among the poor—that is, unwholesome food at home—may be removed. The residents at the settlement, among whom are Mrs. Helen Campbell, author of several books dealing with social problems, Mrs. Charlotte Perkins Stetson, the poet, Prof. Virtue of the Chicago University, and Mr. White, are enthusiastic workers, and hope soon to make the settlement a decided power for good in the neighborhood.

—For a year and a half the society of the First Church has been much interested in the services that its minister, Mr. Fenn, has been holding in a hall in 57th Street. The services have been reasonably well attended, and have made the society realize how exceedingly desirable a permanent church in the neighborhood of the University of Chicago would be. Last year plans looking to this end were fully considered; but the society did not see its way clear at that time to carry them out. During the past month this serious and important problem has been solved for us.

Friends who have been interested in the First Church for the last twenty-five years will remember Mr. and Mrs. Morton B. Hall, who during that time were always to be depended upon for wise counsel and substantial aid. Their death in the late summer was a deep sorrow to the members of

the society, who will always hold them in affectionate remembrance. It is, therefore, with a peculiar satisfaction and gratitude that the society has accepted from their only children, a son and daughter, the most generous gift of land and a chapel which shall be a memorial to their father and mother. The chapel thus will become First Church property, and the society by a unanimous vote decided to help maintain it as a part of the First Church work.

It seemed wise to purchase the property immediately adjoining the chapel, so that, when the time comes for the First Church to move south, it can build its church where the field has been prepared for it. The land chosen for this purpose—one hundred feet on the north-west corner of Woodlawn Avenue and 57th Street—is only one block from the university, and in the midst of what is rapidly becoming most desirable residence property. In buying this lot, the society received a second gift. Mrs. Jerome Beecher, who since her husband's death has been the same generous giver to the Church that he always was, has offered to pay $5,000 toward its purchase.

The plans for the chapel are not yet complete; but it will probably hold two hundred people, ordinarily, and will be so built that a room accommodating one hundred and fifty more can be thrown into it. We are looking forward to its completion early in the fall. Mr. Fenn has already gathered a small but enthusiastic circle about him, and it is with great confidence in his ability that we ask him to carry on this most important work in the new field.

Des Moines, Ia.—Young People's Religious Union, organized in October with ten members, now has a membership of thirty, Henry H. Griffiths, president, John J. Johnck, secretary, Katherine Gue, treasurer. The following is a list of topics: March 1, "Child Labor," Elizabeth Conger; March 8, "John Calvin," Mae Cameron; March 15, "Margaret Howe: A Character Sketch," W. B. Fuller; March 22, "Disposition of Criminal Children," Ed. L. Pugh; March 29, "Agnosticism or Faith," Katherine Gue.

Eastport, Me.—We feel as if our church had had an increase of life during the past few months. The Alliance Branch is in a very vigorous condition, and finds Mr. Mott's "History of Unitarianism since the Reformation" very suggestive as a textbook. Several papers are read at each meeting on persons or subjects connected with the lesson. The sewing circle just started has opened with promise of great success, especially through the social feature connected with it of a general parish supper every month in the vestry, followed by games or rational amusement of some sort. The girls of the Lend a Hand Club, to the number of about twenty-five, are doing well, meeting every other Sunday after Sunday-school for devotional service and consultation.—*Church Exchange.*

Farmington, Me.—Farmington is to have a University Extension course of lectures. The subject chosen for this winter is "The Unequal Distribution of Wealth." The lecturer for the season is Prof. Cole of Concord, Mass., who was for three years an instructor in Harvard University.

Unitarian services will be held at Temple once in two weeks, commencing Sunday, February 2. The services will be held in the afternoon. There has never been any liberal church in Temple, but there are a number of liberal people there who desire to know what Unitarians believe. Temple Village is about five miles distant from Farmington.

Our church here has issued a pamphlet containing a calendar of the services of the church, the Unity Club, the Sunday-school, and Women's Alliance, besides a brief statement of "things commonly believed among Unitarians." Hosts of people are inquiring about the belief and aims of liberal Christianity. It is well to have some brief statement at hand to offer them.

Our Women's Alliance Branch is making arrangements for a May fair to be held May 1.

Houlton, Me.—The Women's Alliance is doing excellent work. It has a large membership. A very successful New Year's party was given to the children of the parish. A holiday paper in the interest of the church netted over $75. The ladies are making preparation for their annual fair to be held about February 20. The proceeds go toward the payment of the church debt. The Houlton parish is made up of wide-awake, earnest, helpful people; and Mr. Chase finds great encouragement to put forth his best efforts in the hearty, steadfast co-operation they give him. Rev. Mr. Crosby, now settled in Yarmouth, was a man and minister whose ten years' successful pastorate reflected equal credit upon him and the people he so faithfully served.

India.—The visit of Rev. J. T. Sunderland, M.A., has proved a great success, so far as attracting audiences of educated Hindus to listen to what he had to say about the principles and faith of Unitarians. In a brief letter written on December 26 from Poona, and received at Essex Hall yesterday, he says: "I have just returned from my trip in the north, where I have preached, lectured, and had personal interviews with leading Brahmos at Ahmedabad, Jeypoor, Delhi, Agra, Lucknow, Benares, and Allahabad. I am now at Poona, attending the National Indian Congress and the National Social Conference. I have just preached this evening the annual sermon before the latter body. My

mission is developing into more than we expected. Invitations to visit places and speak are coming thick and fast, and are already more in number than I can fill. There is everywhere among the Brahmos and others interested in religious progress a great desire to get hold of our Unitarian thought. The sympathy of the English Unitarians expressed in sending me here is warmly appreciated " Mr. Sunderland states that he has already quite a long list of people who wish to have Unitarian books and tracts sent to them. At Bombay and Madras his reception was most cordial.—*Inquirer, London.*

Ithaca, N.Y.—The last Sunday evening lecture was given by Mr. T. W. Burns, a lawyer of this city. Mr. Burns's subject was "The Contribution of the Irish to the Making of America." The church was filled, and the eloquence of the speaker carried his hearers with him. On January 15 a Unity Club was reorganized. Prof. Rowlee was elected president of the club, and the work promises much profit as well as pleasure to those taking part. There seemed to be a strong desire for a literary section. So for the present there will be three sections; namely, the ethical, sociological, which now unite with the club, and the literary section. On the evening of January 19 Rev. J. M. Pullman of Lynn, Mass., occupied the Unitarian pulpit, having preached at Sage Chapel in the morning. The sermon was full of helpful thought; while the energy and force of the speaker drove the mighty truths straight home to the hearts of the hearers. The common duties of every day were transmuted by the spirit of the speaker into nobler forms, and we felt a new courage for life's conflicts.

The first meeting this year of the literary section of the Unity Club was devoted to the study of Eugene Field. The interest awakened by the readings from Field's works led to a request that the subject might be continued next week. Rev. C. M. Tyler, D.D., delivered the first of a series of four lectures under the auspices of the Unity Club. The subject of the first two lectures is "The Ethics of Religion." These lectures are given Sunday evenings, and have already awakened a strong interest.

The Mary E. Wilkins evening of the literary section was very enjoyable. These evenings are merely introductory to a study of present-day authors. The attendance increases at every meeting. The second lecture on "The Ethics of the Social Question" was given last Sunday evening. These lectures are a masterly setting forth of the present social conditions.

Kansas.—Van Mission services were held at the Oak Grove school-house, Pott County, on the 21st and 22d of January. Rev. Abram Wyman of Topeka, having kindly come over for the occasion, conducted services. The weather being somewhat unpropitious, there was only a small attendance; but a deep interest prevailed, and a good hearing was given, as both services were of most impressive character, one being on "Energy and Earnestness," and the other on "The Christ of Unitarians." Mr. Wyman had brought a number of hymn-books, which contributed to complete the effectiveness of the services. Thus a great gratification has been afforded to shut-ins and others who had long been separated and deprived of the consolation of communion of the liberal organization to which they had been long attached. A second visit is hoped for, when more genial weather arrives.

Kennebunk, Me.—We have lately been favored with a visit from Mrs. Chant, through Mr. Prescott's solicitation; and the other denominations responded very cheerfully to his invitation to listen to her in our church, although they were in the midst of a series of revival meetings. At her request all joined in singing "America"; and it seemed as if peace and good will had verily descended to abide with us. A few days later Mr. Savage delivered one of his famous lectures in the lyceum course.

Mr. Prescott meets a class at the church parlor for the study of the Higher Criticism of the New Testament every second Thursday afternoon.

The subject of the January guild was "Unitarianism, Past and Present," on which several excellent papers were written. Letters to the Tuskegee Club from the boy and girl being educated by them were also read.—*Church Exchange.*

Littleton, Mass.—A red-letter evening in the sixty-sixth consecutive season of the Littleton Lyceum was that of Tuesday, January 28, when Dr. Joshua Young of Groton gave his lecture on "The Death and Burial of John Brown." Those times that tried men's souls were brought vividly before his hearers by one who could speak from personal experience and participation in the events related. Dr. Young, then pastor at Burlington, Vt., having, in the face of considerable difficulties, reached North Elab the morning of John Brown's burial, found himself unexpectedly called upon to officiate as the clergyman of the occasion,—a service he gladly rendered, though it brought him no little personal sacrifice in the loss of friends and temporary position. Though often asked to do so, Dr. Young has waited thirty-seven years before writing the story of those eventful times in which he is now rightly glad and proud to have borne what he would call a humble part. He tells the story with all the vigor and freshness of youth. There are few left of the old anti-slavery heroes able to tell a like story.

London, Eng.—*Welsh Unitarian Movement:* Last Sunday evening, at 63 City Road, Mr. Dan Jones spoke on "The Great Mission of Jesus." The speaker, a scholarly and thoroughly earnest young Welshman, passed for a fully qualified minister. The devotional part of the service was conducted by Rev. D. D. Jeremy, M.A., who made a presentation to the movement of a magnificent large-type Bible; and a hearty vote of thanks was accorded the reverend gentleman for his generous gift. It was decided to start a Sunday-school on the 26th inst. A suitable room is being sought in the neighborhood of Upper Street, N. The room at City Road, so kindly lent by Mr. Carlier, will certainly be too small in a few weeks, at the rate the attendance at each meeting is now increasing. A number of small Welsh Bibles are wanted, also a small harmonium. The treasurer is Miss Davies, the Dairy, 102 Caledonian Road, N., and the secretaries Messrs. D. D. Evans, 2 Eade Road, N., and Mr. Jones, 125 Caistor Park Road, Portway, West Ham, E.

Los Angeles, Cal.—The past month has been a busy one. In spite of the unpleasant weather, our auditorium is still inadequate to take care of the crowds that attend our Sunday services.

Lynn, Mass.—Rev. Samuel B. Stewart is holding a successful series of four o'clock vesper services on the first and third Sundays of the month. Seven services have been held; and the interest, expressed by an overflowing church, is unchanged. The audience is mainly made up of people from other churches and non-church-goers.

Madison, Wis.—The success that has thus far attended the Sunday evening services at the Opera House has compelled a new forward movement upon our part as a simple matter of duty. At no one of the services has the large audience room—easily accommodating not less than twelve hundred people—held all who have sought admittance. Many persons, finding all seats taken, and in some instances standing room as well, have turned away disappointed and surprised. We cannot continue the Sunday evening services beyond the time announced. It seems a duty to provide for a morning service, to which the people who have attended and so generously supported the evening work may be invited in entire good faith. For that reason—and that alone—we have decided upon a series of morning services at the Opera House, beginning February 23, and continuing six Sundays. A series of sermons will be given by Rev. W. D. Simonds upon a theme which, it is believed, will be of unusual interest to the people. The general subject is "The Truth about Religion." Special topics and dates as follows: February 23, "The World's Great Religions"; March 1, "Spiritual Masters of Mankind"; March 8, "The World's Infallible Bibles"; March 15, "Does Religion stand or fall with the Miraculous?" March 22, "Virtue crowned in the Temple of Religion"; March 29, "The True Church of God and Man." It is proper to add that at these meetings all seats are free. Opportunity will be given to all to contribute such sums as they may feel able and may deem just and right in support of this movement.

Milton, Mass.—The Parish Committee wish to call attention to the letter which they have sent out concerning the interior repairs of the meeting-house, and which will be in the hands of the members of the congregation before the February *Recorder* reaches its readers. They wish to emphasize the fact that it is the business and the privilege of each one to supply the means to keep the building in good repair; and they hope for as cordial response from those who can give only cents as from those who can give dollars.

Milford, N.H.—This society is at peace without being asleep. Its minister (Rev. A. J. Rich) preached his fifth anniversary sermon a few weeks ago, in which he reviewed the quarter-century history of the church, and found cause for congratulation in its evolution from a scanty beginning to its prosperous and strong present, with fine church edifice, a membership of nearly one hundred, no debt upon it, and money in the treasury. This church stands for more than for its own existence, and reaches out to be an influence in the community. It aims less to make converts to its sect than to make good citizens for the town, and to foster morality and brotherly love in all directions. It holds annually two courses of able lectures and sermons from talent outside, besides holding regularly Sunday evening services for six or eight months in the year. The lyceum lectures are from the best talent to be had, and have uniformly been a success. The course of free lay Sunday evening lectures this year has drawn upon the legal profession, in which leading statesmen discourse on "Good Citizenship," "The Mutual Demands of the School and the Public." This last was given last Sunday evening by the State superintendent of schools. A course of lectures on "Foreign Travel" are being given by the pastor and other local talent, under the auspices of the Unity Club.

In a letter to the Milford *Cabinet* Rev. John C. Mitchell of Wilton says: "The Unitarian church of Milford has not only a model pastor, but also has a model church edifice,—one of the finest buildings of its capacity in the old Granite State, solidly, artistically, modernly constructed. And the brave little society that worships in it is an example to all the churches in this vicinity as to liberality and consecration.

Think of it! A congregation of some hundred people, with no rich folks among them, made up of those of moderate means, pay their minister a salary equal to that paid by wealthy congregations numbering hundreds! Such devotion, such sacrifice, must ultimately win. May peace and prosperity crown the efforts of pastor and people in declaring a religion that blesses humanity and glorifies the Creator and Loving Friend of us all!''

Minneapolis, Minn.—All Souls' Church, which has recently settled Rev. Howard MacQueary as its minister, seems to be in a very flourishing condition. It has a rapidly growing Sunday-school and a newly organized Young People's Society. A tasty little folder has been issued, containing the topics of the Sunday discourses for the next few Sundays. On January 19 the morning topic was ''Who wrote the Gospels, and are they Reliable Histories?'' The evening subject was ''The Universalists' Idea of God.'' January 26, ''True and False Views of Jesus' Birth'' and ''The Universalists' Idea of Jesus'' were taken up. On February 2, ''Was Jesus' Mind miraculously developed?'' and ''Universalists' Idea of Man''; and on later evenings ''The Universalists' Idea of the Bible'' and ''What is the Difference between Universalism and Unitarianism?'' were considered.

Palo Alto, Cal.—On Sunday, January 12, a meeting was held at the house of Mr. J. S. Butler, Palo Alto, at which were present thirty persons desirous of organizing a society, whose purpose, as stated in the announcement of the object of the meeting, should be ''the promotion of moral earnestness, and of freedom, fellowship, and character in religion, and which,'' the announcement further states, ''shall impose no restriction on individual belief.'' More would have been present but for the threatening weather. Those present organized the Unity Society of Palo Alto. Prof. Hoskins of Stanford University was elected president, other offices and committees were filled, and a place for future meetings decided upon. It is the hope of the society to be able in the near future to build a suitable chapel; and Mrs. Wilkes, who has for some time been conducting the meetings, has promised substantial aid toward its erection, in case a good building lot is secured.—*Pacific Unitarian.*

Presque Isle, Me.—We have the cheerful report to make that our work is steadily progressing. A few new families have come to us this year, and the parish list now contains the names of thirty-seven heads of families. The total number of adults and children is one hundred and twenty-six. The average attendance at Sunday services is encouragingly larger than it has ever been before since the present pastor's coming. He has preached several courses of sermons this year, and is now toward the close of a series upon ''The Growth of Religious Ideas.''

The Sunday-school is at least holding its own in the matter of members, and is full of life and interest. The Lend a Hand Club now numbers twenty little people between the ages of seven and fourteen. Under its auspices a sociable was given in the vestry last evening; and the proceeds, which amounted to nearly $10, will buy new books for the Sunday-school library. The children were very enthusiastic in arranging and carrying out the programme, and the affair proved the happiest kind of a success. A leap-year party was given by the circle last week in Academy Hall. Dancing, whist, and refreshments were enjoyed by a large gathering of young people of all ages,—from eight to sixty.

Portland, Me.—A very successful course of lectures is being given in the First Parish Church under the auspices of the Women's Alliance. The Unity Club is now reading Shakspere, besides diligently carrying on its course in French history.

Portland, Ore.—The First Unitarian Society held its annual meeting on January 14. The attendance was the largest in the history of the society. The report of the treasurer showed the finances of the society to be in good condition, with unpaid subscriptions sufficient to meet the small outstanding debts. Reports of the Women's Auxiliary, Sunday-school, Christian Union, Post-office Mission, Young People's Fraternity, and the Channing Club, were presented by their several secretaries, and showed all to be in healthy activity. The pastor's report showed an increase in the membership of the church and in the number of families in the parish, and called attention to several matters of importance. Messrs. B. S. Pague, E. C. Stuart, and C. H. Woodward were elected trustees for three years. After the business meeting adjournment was had to the chapel, where the Women's Auxiliary served refreshments and a delightful hour was spent with music and sociability.—*Pacific Unitarian.*

Puyallup, Wash.—Dr. Acton preaches regularly for the society once a month. Rev. Mr. Falt (Universalist) and others preach monthly at McMillin.

Redlands, Cal.—On January 5 the annual meeting of the Church of the Unity was held. The report of the treasurer was read, and directors were elected. It was the unanimous request of the congregation that the directors call Rev. J. Frederic Dutton, D.D., to the pastorate for the coming year. The board of directors has organized, with the election of E. A. Moore, president, Mrs. Charles Putnam, vice-presi-

dent, J. J. Suess, treasurer, D. W. Willard, secretary, James A. Stone, collector. It has carried out the wishes of the congregation, and voted unanimously to extend a call to Dr. Dutton to serve the church for the ensuing year.

Saco, Me.—The Social Circle continues its charity, sewing in the afternoon; and the "social" part in the evening is largely attended by ladies and gentlemen and a good number of young people. At the last meeting of the Alliance the appeal sent from Bangor for aid in furnishing the church at St. John was read, with the result that the matter was put into the hands of the treasurer to raise as large a sum as possible. The ladies subscribed something at that meeting, which will doubtless be considerably increased.

St. Louis, Mo.—Rev. John Snyder of the Church of Messiah is giving a series of short evening talks on the following subjects: February 2, "What we believe about the Trinity"; February 9, "What we believe about Jesus Christ"; February 16, "What we believe about the Church"; February 23, "What we believe about the Future State"; March 1, "What we believe about the Vicarious Atonement." The attendance has been very good,—from seven to eight hundred people each evening. The literary programme for the Wednesday evening meetings is as follows: February 12, "Two Italian Saints and their Homes," Miss Bulkley; February 26, "Benjamin Disraeli," Rev. Leon Harrison; March 11, "The Needs and Rights of Old Age," Dr. Love; March 25, "The German University," Dr. H. S. Pritchett; April 8, "The Necessity to Ethics of Religious Sanction," Mrs. Albert Loth.

Rev. M. J. Savage will address the Unitarian Club March 17 on "The Religious Situation," and will preach for us Sunday, March 15. We are looking forward to this visit with great pleasure, as few of us know Mr. Savage personally.

Mr. Moss rejoices in having finished his collection of $500 for the mission Sunday-school. They now have a new piano, and soon will have many new books in the library.

Salem, Mass.—The union services of the Unitarian churches have been held in the East Church on Sunday evenings in February. There has been a large attendance, and great interest has been shown in the services. The following subjects have been discussed: "If a Revival of Religion were to come, along what Lines might it be expected?" "Inspiration in the Light of Abraham Lincoln's Career"; "A Revised Version of Adam's Fall"; "The Secret of Washington."

—At the union service in the First Church on the last Sunday evening in January a large audience listened to a fine discourse by Rev. George C. Cressey, Ph.D., upon "Mental Healing."

—The Barton Square Alliance invited the New England Associate Alliance to meet with it on February 27. Papers will be read by Rev. E. R. Shippen of Dorchester, Mass., "Woman's Part in Realizing the Social Ideal"; Miss Helena Dudley of Boston, "College Settlements"; Mrs. Edward C. Jordan of Portland, Me., "The Distinctive Features of Alliance Work"; and Miss Florence Everett of Dorchester, Mass., "The Unitarian Exhibit at the Exposition in Atlanta."

The Essex Conference is to meet at the Barton Square Church Wednesday evening, March 4, and Thursday, March 5. Rev. C. G. Ames of Boston will preach the sermon Wednesday evening. Rev. S. W. Brooke of Boston is expected to give an address at 11 A.M. Thursday; and at 2 P.M. Rev. F. A. Gilmore of Haverhill will give an address.

Salt Lake City, Utah.— The First Unitarian Society inaugurated on Monday evening a pleasing feature of its church life in the form of a parish supper connected with its annual meeting. Tables were stretched in four parallel lines the full length of the auditorium of Unity Hall, with seats for two hundred and fifty, all of which were occupied; while fifteen of the young ladies of the society poured coffee and looked after the wants of the company. When the supper was ended, the president of the society introduced the historian, Mrs. W. C. Jennings, *née* Martha Burgess of Boston, who read an interesting history of the church during the year 1895. This was followed by a poem of welcome to the new hall by Mrs. David Utter, *née* Rebecca Palfrey of Cambridge. The annual address was then delivered by the president of the society, Mr. Nat. M. Brigham, a former Massachusetts boy and Harvard man, who will be well remembered by Harvard men of the later seventies. Mr. Brigham was the last United States marshal of the Territory of Utah, and is the newly appointed marshal of the State. He has been the president of the Unitarian society since its beginning; and his earnest devotion to its interests has largely contributed to its successful struggle for existence during a period when so many new societies in the West have failed. In his address he emphasized the need of unity, saying: "But the gratifying point to the liberal believer is that the churches which but yesterday were placing the greatest possible stress upon certain technical interpretations of the Bible are endeavoring with almost indecent haste to interpret the crying need of humanity. With the astuteness of politicians, churches are now studying the trend of the world's best thought. The ecclesiastical ear is very close to the ground: the laity is in the saddle. Sociology, in its relation to the

advancement of humanity, most thoroughly attracts the student of divinity and the masses. Of liberty we have enough: the children of men have taken up the grand march toward unity. Church unity seems very far distant. Let it go. Human unity is Christian unity, and therein lies the hope of the world." He then turned to the local conditions affecting the Salt Lake society, and spoke in strong words of the opportunity and the need.

At the close of his address he introduced as toastmaster for the evening the minister of the society, Adelbert L. Hudson, who in a happy manner introduced the following toasts: "Our Opportunity," responded to by Elmer B. Jones; "The Young Man and the Church," Frederick Lyon; "The College Man and the Church," A. T. Sanford; "The Business Man and the Church," Henry W. Lawrence; "The Unitarian Missionary," A. N. Cherry; "The Clergy," Rev. David Utter; "The Laity," Eugene Lewis; "The Descendants of the Puritans," N. Albert Sherman; "Science and Religion," A. Grothe; "Law and Religion," C. S. Varian; "The Rewards of Liberal Religion," A. T. Schroeder.

The addresses were all excellent; and the evening, as a whole, was one of the most notable church events which ever took place in the city. It is the beginning of a series of free social entertainments intended to consolidate the working forces of the society; and its influence is already felt in the evidence of a stronger spirit of cohesion in this growing society. The present outlook here is very hopeful. Since October 1 thirty-nine new members have been added to the church rolls, including some of the leading business men in the city. The congregation has grown steadily until it averages nearly three hundred. The Sunday-school now numbers over one hundred, and all departments of work are showing a healthful and harmonious activity.

San Francisco, Cal.—*First Church:* Nothing special has marked the month of January. Dr. Stebbins has preached in the morning, and Mr. Eliot in the evening. The meetings of the societies interrupted by the holidays have been resumed. Rev. Samuel Slocombe, formerly of Cayucos, has taken charge of the Bible class. He is a fine Biblical scholar and a man of ability and character.

Seattle, Wash.—The resignation of Rev. Dr. J. H. Acton as pastor of our society in this important city was a painful surprise to his congregation and friends elsewhere. The members promptly rallied, and by a large and decisive majority urged him to withdraw his resignation. At our present writing Dr. Acton's decision is not known, perhaps will not be until Secretary Batchelor reaches Seattle and confers with the society and its pastor.

Spokane, Wash.—Rev. Oliver J. Fairfield, the new pastor of the First Unitarian Church, preached his first sermon to his new charge on January 12, taking for his text, "The Lord was my stay: he hath brought me forth into a large place" (Psalm cxviii. 19). A large congregation was present to greet the new pastor. He made a most favorable impression by his clear and forcible enunciation of his theme, and at once gave indication of being a deep thinker, a close student, and an earnest advocate of the teachings of Christianity. The church is to be congratulated in its excellent choice of a pastor.

Springfield, Mass.—On the evening of February 16 the usual Sunday evening service at the Church of the Unity gave way to a special service on "Elijah," with illustrations from Mendelssohn's oratorio. The music was made the leading part of the evening's worship, such selections being made as fall within the scope of a quartette's powers. "He that shall endure to the End" and "Cast thy Burden upon the Lord" were sung by the full quartette; and the beautiful trio, "Lift thine Eyes," was given by a trio of women's voices. A number of the favorite solos were also sung, including "Oh that I knew where I might find Him" for tenor, and "It is Enough" for bass.

Rev. Bradley Gilman supplemented these selections with a short address on some of the more salient characteristics of Elijah. This is no time, he said, to discuss the literal accuracy of the narrative in such matters as the miracle of calling down fire. Far better is it to note the firmness and truthfulness in the outline of Elijah's character which the story gives. He was a man whom we should expect to see merciless to the enemies of Jahveh; and, as soon as victory is assured, we see him giving orders for the sanguinary extirpation of every one of them. Great mountains often make deep valleys, and we expect men capable of exaltation of character to have their hours of depression; and such we find to be the case with Elijah. There are few characters in the Old Testament so fully and vividly drawn for us.

Whitman, Mass.—Audiences here have steadily grown for the past few weeks, until now the average Sunday morning congregation numbers one hundred. Unity Club work has been extended by introducing a study section entitled "Current Events and Modern Travels." Sunday-school has also received new accessions, the average Sunday attendance being upward of sixty. A large adult class is studying Dole's "Catechism of the Liberal Faith." Ladies' Aid Society is working vigorously and with good financial results.

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